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SEPTEMBER, 1895.

No. 1.

"We do not take possession of our ideas but are possessed by them.
They master us and force us into the arena,
Where like gladiators, we must fight for them."—HEINE.

THE ARENA

EDITED BY

B. O. FLOWER.

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UNION FOR PRACTICAL PROGRESS. NOTES AND ANNOUNCEMENTS.

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Second Paper by Helen H. Gardener on A BATTLE FOR SOUND MORALITY, with Numerous Illustrations.

Prof. Frank Parsons of Boston University School of Law Discusses ELECTRIC LIGHTING in an Exhaustive Paper IN THIS ISSUE.

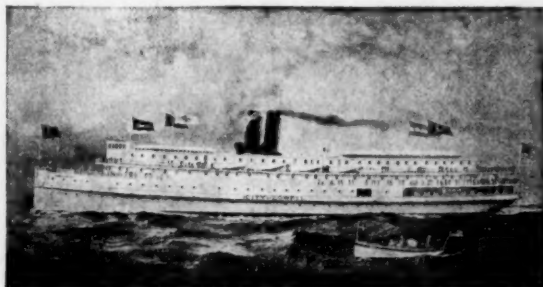
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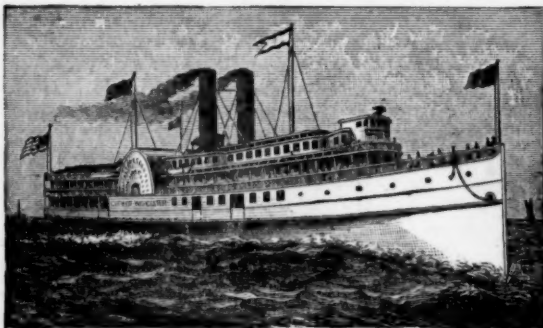
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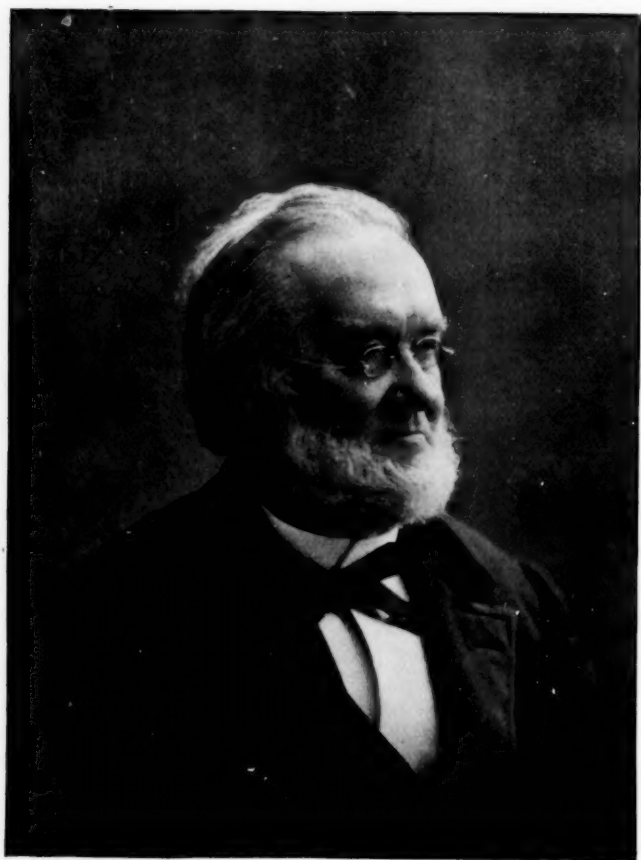


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Yours sincerely
J. R. Buchanan

THE ARENA.

No. LXX.

SEPTEMBER, 1895.

A BATTLE FOR SOUND MORALITY, OR THE HISTORY OF RECENT AGE-OF-CONSENT LEGISLATION IN THE UNITED STATES.

BY HELEN H. GARDENER.

PART II. THE VICTORY IN COLORADO, NEBRASKA, AND
MISSOURI.

COLORADO.

In Colorado, where for the first time in these United States, we have women members of the legislature, Mrs. Holly distinguished herself by drawing, presenting and bringing to a successful issue, the bill to protect, until they are eighteen years of age, the girl children of her state. This bill also has the additional feature of protecting the boys until they are fourteen years of age, that is to say, if they are both children, they are held equally guilty in case the girl gives her consent, or in case violence is not used. In such instances, the offence is not held to be rape but may come under seduction or some other less severe legal penalty. Personally, I incline to the opinion that a bill so drawn as to protect equally boys and girls under the age of eighteen would be the best bill. It is youth and ignorance and inexperience which it is sought to shield until it shall have arrived at years of discretion. For this reason a bill drawn and presented in Ohio in 1893 (but which failed of passage at that time) presents itself to my mind as the best bill yet sent to us.*

* A BILL BY SENATOR IDEN.

To amend section 6816 of the Revised Statutes of Ohio.

Section 1. Be it enacted by the General Assembly of the State of Ohio, That section 6816 of the Revised Statutes of Ohio be amended so as to read as follows:

Sec. 6816. Whoever has carnal knowledge of a female person forcibly and against her will, or being eighteen years of age or older carnally knows a female child under eighteen years of age, with her consent, is guilty of rape.

Sec. 2. The said section 6816 as amended March 8, 1887, be and the same is hereby repealed; and this act shall take effect and be in force from and after its passage.

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HON. CARRIE CLYDE HOLLY OF COLORADO.

In Colorado the step taken is in the same direction, and Mrs. Holly's report will explain the contest in that state, and her own point of view on this subject. Since additional interest and historical import attaches to this first legislative work and report of any woman, it has been deemed wise to make it fuller than it otherwise would be or than our space will permit in other states. It appears from this report that women legislators are likely to take seriously the party platform upon which they are elected. This would indeed mean a revolution in politics. No wonder, therefore, that politicians are afraid of the franchise for women.

HELEN H. GARDENER.

"AGE OF CONSENT" IN COLORADO.

Unused to taking part in legislative, or any other public assembly, I felt no small embarrassment in seating myself, with only two others of my sex, among sixty-two men in the tenth general assembly of the state of Colorado, which commenced its regular session on the second day of January, 1895, being the first to meet in its new magnificent two-million-dollar capitol.

All my adult life I had been an earnest advocate for the right of woman to the suffrage, and to all which that right might imply. Elected one of the representatives from Pueblo, the second most populous county in the state, I was anxious to do something to advance the cause of wise legislation, of purer morals, and of more enlightened civilization. Among other efforts with which I had charged myself, I determined to secure the additional protection, for my sex, which had been so emphatically "demanded" by the great party which had nominated and elected me. At the request of the ARENA I now propose to give a sketch of this attempt, brief as its prolonged progress through the three departments of the state government will permit.

As early as I could obtain permission, I introduced a bill entitled No. 59, substantially as follows: "Be it enacted," etc.

Section 1. That section 49 of chapter 25 of the General Statutes of the State of Colorado entitled "Criminal Code," being general section 737, is hereby amended to read as follows:

"737, Sec. 49. Rape is a carnal knowledge of a female, forcibly and against her will. Every male person of the age of fourteen years or upwards, who shall have carnal knowledge of any female under the age of twenty-one years, either with or without her consent, shall be adjudged guilty of the crime of rape. Every person convicted of the crime of rape shall be punished by confinement in the penitentiary for a term not less than one year nor more than twenty years."

The only change from the old law was in the age of the female from sixteen to twenty-one years.

The bill was referred to the judiciary committee, of which Representative Carnahan (Republican), Logan County, was chairman, and in due course it was reported back, with the recommendation that it "do pass." As soon as possible, on my motion, it was placed on "special orders," and it came up for consideration in "committee of the whole," Representative Funderburgh (Republican), Kiowa County, in the chair. The house consisted of sixty-five members, Representative Humphrey (Republican), El Paso County, speaker. Forty-one members were Republicans and twenty-four were Populists or People's Party; Republican majority seventeen.



HON. W. B. FELKER OF COLORADO.

Nearly all the members were present; the floor and galleries were crowded. The women, who had long watched for this occasion, were present in great numbers, and could not be restrained from manifesting their interest and sympathy. Petitions had come from nearly all over the state, in favor of the bill, while none had been sent against it.

After the bill had been read, as its introducer, I was awarded the floor. My voice, I understand, was heard all over the vast assembly. Requested to give my opening speech, I made out its substance for the reporters as follows:

"Mr. Chairman: With diffidence I approach this discussion. But I feel that the cause of humanity and of right, should outweigh any fastidiousness. Our sex, so long excluded from their natural right of self-government, have now that right conceded to them. To the men who were brave enough and just enough to grant to us that concession, we appeal to concede to us its logical consummation, as provided in this bill. Before woman can exercise the right of franchise she must, properly, have attained the age of twenty-one years. We therefore ask, in this bill, that, until she shall have reached the same age, she shall not be legally free to deprive herself of what is dearer and more important to her than any franchise, any property, or even life itself — her virtue!

"True, she may, before reaching this political age, acquire property, own or convey it, or even marry. But the consent for marriage is not at all like the consent mentioned in this bill. Marriage protects, and does not destroy. A man seeking her in marriage needs no law to induce him to protect her, even from himself. Marriage, if not a sacrament, is not a crime. It is the cement of society, while the act spoken of tends to disintegrate it. Marriage promotes not only private virtue, but the public morals. The state should encourage it and not discourage. How absurd to fix the age for the one merely because it is the age fixed for the other!

"This crime is so cruel in its consequences to woman, so debasing in its effects to man, so dishonoring to all that is good and true and pure, that there are no words strong enough to stigmatize it. It threatens the very foundation of our civilization. Besides, while woman has a natural right to marry, she can have no natural right to surrender what, once gone, life itself is valueless. And as to property, or position, or any other earthly consideration, who will insult us by such comparison?

"Our bill does not propose to change either the nature of the act or its penalty, or the time of its perpetration. The discretion, left to the court, from one to twenty years, according to the circumstances of each case, is certainly wide enough to cover what may be proved either in aggravation or in mitigation, and ought to satisfy all.

"The age proposed, it is true, is higher than that yet fixed in any other state. But is that fact an objection? If the principle is right in itself, why should we wait to follow? Let the young centennial state merit the applause of the wise and the good, by first setting the example of higher aims and loftier purity! Indeed, why haggle about the age at all? At any age no man need dread punishment who really behaves himself, and is guiltless! No offender can be convicted without other proof



MRS. STANSBURY (ELLICE MEREDITH) OF THE DENVER DAILY NEWS.

than that of the victim! Where, then, is there likelihood of blackmail?

"The fact is, the villain who leads a woman on to her ruin, seldom receives any punishment at all, except what the law may inflict. Society may pardon him but never his victim. He may be crowned with honors, while she is certain to be crowned with disgrace! He may be blessed with the enjoyment of all family relations, while she can look forward to none! His offences, however well known, will rather elevate him socially, even if considered "sowing his wild oats," while to his helpless victim remains no hope but to sink lower and lower, until nothing is left but the street and the grave. And as the law stands to-day, this moral monstrosity can suffer nothing, if his victim happens to have passed her sixteenth birthday. If prosecuted, the popular *roué* — and, alas, he is too often popular — will set up in defence, consent or over-age, and he will not be wanting sympathizers to prove the infamous allegation!

"Consent' forsooth! How obtained? By persistent solicitation, by fraud, by delusive representations, by a species of mental duress, by simulated affection, by all the arts known to such fiends, or, it may be, by her own affections obtained by false pretences! I venture to declare, in this 'open court,' that no virtuous woman of any age, in her right mind, fully conscious of the consequences, ever did, or ever can, consent freely and voluntarily, without either physical or mental coercion, to give up the most precious jewel in the crown of her womanhood!

"But it is said, 'We must protect our boys.' Protect them

from whom, and from what? According to the very definition of this crime, can it be committed against them? This is an act merely to protect the girls, against whom alone it can be committed. If boys can be assaulted in the same way, bring in a bill to protect them against us, and let each stand on its own merit. But really, is it necessary to protect the wolf against the allurements of the lamb? Good boys need no such protection, and bad ones may find in the very penalty provided in this bill, the very protection they need, and which society fails to furnish them, against themselves and their own impulses, as ships in danger of wreck, drifting upon a rock-bound coast, are warned of their peril by the beacon-light flashed across their way.

"In conclusion, I appeal to every Republican again to rally under our party's flag — upon whose fold is inscribed this motto, 'We demand that the age known as the age of consent for girls shall be raised from sixteen to twenty-one years.' The women of Colorado gave you the victory upon that issue, by twenty thousand majority. We fraternized and stood together upon that platform then. Call the roll, and let us see if there are any deserters or traitors now."

I resumed my seat. Many shed tears, others cheered. It seemed that the victory was won. It was a mistake. After a brief silence, the fight began.

Representative Greenman (Populist), Boulder County, arose and opposed the bill. "Such legislation," he said, "was all rot." Women in the galleries hissed. He looked up and told them to go on, he rather enjoyed it. "Besides," said he, "there was no use in passing such laws, for they could not be enforced."



HON. WM. B. RUNDLE OF COLORADO.



MRS. EVA HIGGINS OF COLORADO,
President of W. C. T. U. of Colorado.

I interrupted with a question, "Is the gentleman opposed to all felony laws because they cannot always be enforced?" The Boulder representative took his seat without reply.

Representative Minor (Populist,) from the same county, supported the bill in an able argument. "It was right, and that fact was enough for him. He cared not what the age for consent might be—the higher the better he would like it. A miscreant who would commit such an offence at any age, let him be punished."

He resumed his seat amid marks of general approbation.

Representative Tomkins (Populist), Fremont County, took the same line. "This bill is the very one we all wanted. It is right. The arguments for it cannot be refuted. He was the father of girls and was glad of the chance to vote for such a bill. It ought to pass unanimously." He too was cheered.

Representative Allee (Republican), Pueblo County, opposed the bill. He said: "He did not believe in women taking the place of men and passing such laws—it was all out of place in this body. Besides, the age was too high. Both boys and girls should be placed at fourteen years."

Representative Stuart (Republican), Arapahoe County, thought the bill was unconstitutional. Otherwise he might favor it.

I interrupted by promising to withdraw it if he would show wherein it was against the constitution. Mr. Stuart did not attempt to show any such conflict.

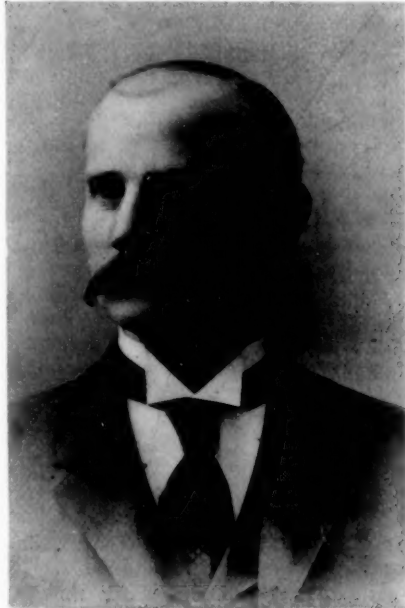
Representative Warren (Republican), Arapahoe County, defended the bill as it was, and was followed by Representative Clark (Republican), same county, in an emphatic appeal to all its friends to vote down all amendments.

Sundry amendments were offered and promptly voted down without division. Representative Greenman again in derision offered an amendment to raise the age of the girl, "for the benefit of his colleague," he said, to forty-five, and then to seventy-five years, which were successively voted down.

Representative Purrington (Republican), Las Animas County, supported the bill. Representative Stuart (Republican) (colored), of Arapahoe County, favored the principles of the bill, but thought both sexes ought to be treated alike as to age. He moved that the words "of previous chaste character" be inserted after the age of the girl. I objected that "this would suggest to the offender, to add to the wrong he had inflicted on his victim, by also ruining her previous reputation. And as to equality of age, it is in none of the consent laws, and, as but one sex can be guilty, under this law, an attempt of equality would be a delusion. I admit, that if boys were in equal danger, from the same kind of an assault they should be protected equally in the same way! But this bill has but a single object. In another bill which I have introduced and which is now pending, their protection is provided for, in the only way they need it against our sex, and will come up later. Gladly would I protect all humans and all animals in the way each may need, but it cannot be done in one omnibus bill, under this title, and be constitutional."

Speaker Humphrey (Republican), El Paso, supported the bill. He exclaimed that "so far as his party was concerned, there was no use for further discussion. The question was no longer open. It had been settled in the platform, which had been ratified by so unmistakable a majority. The time for action is now on. We must vote for the bill!"

Representative Cannahan (Republican), Led-wich *et al* counties, could see no use for any age exempting the male from punishment. Any one guilty of the offense should be punished, no matter what his age! He therefore moved to strike out the age of "fourteen" fixed for the boy, "because if old enough to commit the offence he was old enough to be punished



HON. WILLIAM FULTON OF COLORADO.



HON. A. L. HUMPHREY OF COLORADO.

for it." This view seemed to meet with general assent, and that motion prevailed with little opposition.

Representative Rundle (Republican), Arapahoe County, was active for the bill. He declared that it was in the line of progress towards a higher civilization and a step in the right direction.

Mrs. Representative Klock (Republican), Arapahoe, approved of the bill and of the age.

Representative Cressingham (Republican), Arapahoe County, took the same view, and moved an amendment, adding the emergency clause, making the bill to take effect

immediately after its passage. After some further discussion, not entirely relevant, the committee arose, reported progress, and asked leave to sit again.

Saturday, Jan. 26, 1895. At the next session upon the bill, the house was as full, the floor and galleries as crowded, and the interest in the proceedings as unabated, but care had been taken to preserve better order.

Representative Fribough (Republican), Arapahoe County, sent to the desk, and had the clerk read an extract from a long editorial in the *Rocky Mountain News* — the leading Populist paper — to the effect that Mrs. Holly's bill was founded upon a mistake in regard to the law; that, with good intentions, she had got the seduction and rape laws confounded, etc. The only answer I made, was to send to the desk and have read the text of the Republican platform referring to the subject, illustrating that the alleged mistake was shared by nearly all the community. Mr. Fribough said the *News* article had given him visions of blackmail and was written by the ablest lawyer in the state, and much to the same purport. Representative Minor asked, with some merriment, if Mr. F. would be willing to take that

editor's opinion and advice upon other subjects? No definite reply was given, but Mr. Fribough supported the bill.

Representative Miller (Republican), Larimer County, said he had been converted to the principle of this bill by reading the ARENA articles on the subject in its January number (applause).

Representative I. Stuart (Republican), Arapahoe County, said that he perceived the women generally favored the bill, and he thought they could judge best what they wanted, where their sex was concerned, and therefore he withdrew all opposition to the bill and his amendments (applause).

Representative Greenman still opposed the bill. He thought it would be hard, as the *News* had put it, if one finding himself in a house of ill fame should mistake as to the age of one of its inmates and become liable to the penalty of this bill. My only reply was, "Everyone should take care not to find himself in such a place." Mr. G. ended by saying, "He might vote for the bill after all."

After some other brief discussion, the committee of the whole voted nearly unanimously, on my motion, to report the bill back, with the usual favorable action, for third reading and final passage.

On that third reading, the vote of the house stood forty-four in favor and fourteen against.

The result, although almost a foregone conclusion in the house, was hailed with general acclamation. It placed Colorado, so far as the popular branch was concerned, as the banner state upon this question. I was myself as much surprised as gratified at the notice which this action attracted, not only all over this state but throughout the entire Union. I received messages and telegrams from all quarters, strangely soon, of inquiry and congratulation. Among the first and most valued was one from the world's women's convention then in session at Atlanta, Ga., congratulating me, that the first act of a woman in her first legislature was for the protection of girls, and signed by that Joan of Arc of woman suffrage—the heroic Susan B. Anthony. "One touch of nature make the world akin."*

But the bill had not yet become a law, as was prematurely announced and supposed. I had suddenly, unlike Byron, found myself famous upon a mistake. The bill had passed the house,

* The *Post*—a neutral paper—said: "The success which Representative Holly has achieved in forcing her age-of-consent bill through the house has given her the right to be the 'mother' of a legislative measure. Heretofore only 'fathers' of bills existed."

Said a veteran legislator: "She possesses high-class qualities of leadership and does her sex eminent honor as a representative. Few men would have had sense enough and sufficient nerve to crack the party whip to force their congress into line for any measure they did not wish to pass."



REP. HENRY M. MINOR OF COLORADO.

it is true, with *eclat*; but it had yet to run the gauntlet of an adverse senate, composed exclusively of men, one half of whom were "hold-overs," and, finally, an untried executive.

In the senate, the bill was referred to its judiciary committee, of which Senator Pease was chairman. After a reasonable delay, as it gave out no sign of activity, I asked and obtained permission to appear before it, with my husband, a lawyer, in advocacy of the bill.

We endeavored to place its provisions in a favorable light, and urged prompt action, but soon perceived from the repeated interruptions and scant courtesy, that fair dealing was not to be expected from them, nor were we disappointed. The senate seemed to act from the first like a close corporation, and little could be known for a long time as to what was to be done. Rumor gave out that the bill was to be smothered, like the princes in the tower.

Weeks passed and no move seemed to have been made. Unable to restrain my impatience, I finally addressed a note of inquiry to the chairman, the answer to which confirmed my suspicions. A pretended substitute had been agreed upon, but had not seen the light. I called upon the chairman, and was favored with the sight of the monstrosity, retaining indeed the age of twenty-one, but changing the very object of the act, and clothing it in language too gross to reprint here, but evidently to ridicule the original bill and to burlesque marriage. I felt insulted when asked to accept it. I denounced it as an insult both to woman and to marriage. The intent was evident, under the thin disguise of "legal language"—it was to kill the bill by indirection. I sought the senators individually, and pleaded for fair treatment, or at least a direct vote on the bill itself. While many talked favorably, I found it difficult to get anyone to take the responsibility of championing my bill as it stood.

I began to despair, when Senator Felker (Republican),

Arapahoe County, came to me and gallantly agreed that if I would give him charge of my bill, he would champion it, just as it come from the house, without any amendment whatsoever. I was delighted to accept his offer, for he is a giant, and my hopes revived.

Unfortunately a prominent woman from my own county, who had assisted me hitherto in carrying it through so far at twenty-one, now changed her views and tactics, and, although an employee of the house, labored with senators to have the bill changed, and became the nucleus of its opposition. The influence she controlled obstructed all my efforts. When the time came for the consideration in the upper house I invited my women colleagues of the house who had supported my bill there at twenty-one, to accompany me to the senate, in the same interest, and was astonished to hear that they, too, had both changed their views, and that they were now against our party platform in that respect. For some cause there seemed to be an organized defection among former friends to wrest from us, as it were, the fruits of victory.

The eloquent Felker opened the debate in the senate which was continued the first evening until past midnight. Sickness prevented me from attending, but I understand that Senator Felker vanquished all opposition in a most masterly manner. He defended the bill not only in substance but form, as in line with all the legislation on that subject, not only in this country, but for five hundred years in the mother country. The patched-up substitute was withdrawn and died before seeing the light.

I was present on the next occasion. Senator Felker, thinking the bill could not carry as he had first advocated it, moved to reduce the ages of both



MRS. NELLIE E. MATTERSON OF COLORADO.



MARY C. C. BRADFORD OF COLORADO.

male and female to eighteen. The contest was then on those amendments.

Senator Pease (Populist), Park County, made a most violent and indecent speech against any law upon that subject at all. He boldly contended that God gave men their passion and that it was the duty of the other sex to concede to them. His language was too gross for my pen, and drove many of my sex as well as myself out of the galleries. The same senator was the hero of a bloody fisticuff fight

on the floor in open session with a brother senator of the same party but a short time before, for which he was only censured and was not expelled, but at the close was elected president *pro tem*, and thus placed third in succession to the governorship.

The bill passed the senate amended at fourteen for the male and eighteen for the female. In spite of promises made to me by two senators, no one made a motion to take a vote on twenty-one, and none was so taken.

The senate was composed of thirty-five members, Lieutenant Governor Brush president. Of the members seventeen were Populists, eleven Republicans, and two Democrats.

The vote on the bill as amended was as follows on the final test:

Final passage in senate: *Ayes* — Adams, Armstrong, Barela, Blakey, Bolsinger, Boyd, Brown, Carney, Crowe, Campbell, Drake, Felker, Hartzell, Johnson, Kennedy, Leddy, Locke, Lockwood, McNeely, Merritt, Mills, Moody, Newman, Painter. Reuter, Sours, Swink, Wheeler. *Nays* — Graham. *Absent or not voting* — Evans, Fulton, Gordon, Morton, Pease, Turner.

House of Representatives: *Ayes* — Allee, Anfenger, Ashbaugh, Bales, Blake, Brown, Collais, Campbell, Carnahan, Clark, Cressingham, De Bord, Fribourg, Funderburgh, Harper, Holly, Hurt, Johnson, Kearney, Klock, Light, Lowell, McWilliams, Minor, Miller, Morris, O'Mahoney, Page, Patchen, Peck, Purrington, Randall, Rockefeller, Roe, Rundle, Stewart, Stuart, Sopris, Tom-

kins, Twombly, Warren, Wallace, Mr. Speaker.' *Nays* — Colt, Hollenbeck, Garcia, Greenman, Macomber, Morrell, Woodworth, Whittier, Vigil, Hart. *Absent* — Salazar.

The bill then came back to the house as amended, on the first day of April and the last of the session, and a committee of conference was appointed, consisting on the part of the house of Holly, Rundle, and Tomkins, determined to stick to twenty-one; and on the part of the senate Hartzell and Modie equally determined for the amendments. Of course there was no agreement. At the last hour another committee was appointed, consisting of Minor, Morris, and Collais on the part of the house and Felker on the part of the senate, who had then no alternative but to concur or lose the bill. The committee was therefore compelled to concur, and it was so recommended, and agreed to by both houses.

The bill was thereupon immediately engrossed and sent to the governor. As his excellency had been elected upon the Republican platform, and I had happened to know that he had approved of the bill while it was pending, if the age of the girl was fixed at eighteen, I rested confident that it would surely become a law and so assured my correspondents. I was therefore astonished to read a fortnight afterwards, in both of the leading newspapers, on what purported to be good authority, that he intended to veto it. He had thirty days to consider all bills. Too unwell to call upon him in person, I at once wrote him, calling his attention to the report, and urging him to approve the bill as a step in the right direction. His excellency courteously replied, denying that he had authorized any such statement, but stated as his objection to the bill that it might possibly be mistaken for marriage. He asked my views as to its meaning. I at once answered argumentatively at length.

The governor finally affixed his autograph to the bill, April 22, 1895, at 11.45 A. M., and it therefore became a law



MRS. SCOTT SAXTON OF COLORADO.

from that date, and will remain so until the eleventh general assembly, under renewed instructions from the people, will certainly raise the age to twenty-one.

The decisions of the supreme court are that the age of majority at common law is in all cases twenty-one years, except when limited by statute. For women it has been so limited in this state for age of consent sixteen, for controlling and selling personal property seventeen, for realty and marriage eighteen, and for voting it is left at twenty-one, where we propose to place it for "consent." *

CARRIE CLYDE HOLLY.

NEBRASKA.

The Nebraska bill, I regret to say, is marred by an amendment which is thoroughly bad. The attempt to cripple this measure with this same amendment was made in many states, but fortunately the friends of the measure in most cases met and defeated it. In the state of Massachusetts, rather than have it pass with a similar clause, its friends helped defeat it, as will be shown later on in the report from Massachusetts. Dr. Ricketts of Nebraska struck the keynote in his able speech (referred to briefly in Mr. Yeiser's very able and suggestive report), but unfortunately the bill passed with this vicious clause in it. Nebraska does not rightly and honestly stand side by side with the other states which have made the age eighteen, and she cannot so stand until she repeals that amendment. Her real age of consent is only fifteen even now, for she admits that her daughters over fifteen years of age, if they have once been led astray, are henceforth legitimate prey. This is really begging the whole basic principle for which the fight is made. After so fine and gallant a fight as Mr. Benedict and his friends made, I regret to be compelled to make this statement of fact, but in making up the honor list of states, which is soon to appear, Nebraska has not yet honestly earned a place beside New York or Colorado or Arizona or Idaho and others from which reports are coming in.

HELEN H. GARDENER.

* It has been argued that this Colorado law would render the husband of a wife who was under eighteen years old liable to punishment for rape, whether she wished him so punished or not. But since it is a principle of law that any law is to be construed according to its evident intent, and since it is evidently not the intention of this law to deal with girls under eighteen years of age who are married, the criticism falls to the ground, as no jury would find in such a case. But later on in these reports it will appear, as was also the case in New York, that in other states this same difficulty, or pretended difficulty, was met, and the bill so amended as to read "any unmarried female child, under the age of eighteen," or "not his wife," etc.

H. H. G.

REPORT OF REPRESENTATIVE BENEDICT.

Your favor of 6th inst. to hand asking for information regarding the age-of-consent bill, which I introduced in the house, is received and will answer your inquires as far as possible. I read with great interest and pleasure the different articles in the January ARENA touching this question. As I am not in the habit of "blowing my own horn" and have never attempted to write an article on any subject, I will be as concise as possible in my answers.

It was a house bill. The age asked for was eighteen years. Text of bill was "that if any male person of the age of eighteen years or upward shall carnally know or abuse any female under the age of eighteen years with her consent, such person so offending shall be deemed guilty of rape and shall be imprisoned in the penitentiary not more than twenty or less than three years." This was amended in the senate by inserting after the word consent, "unless such female had been previously unchaste." It passed in this form.

Age of majority for girls in this state is eighteen years.

No other bills were introduced in either house on this subject.

The bill was made a special order for 10 o'clock A. M., March 16, and ladies of the W. C. T. U. and other friends of the bill filled the lobbies. The debate lasted until noon, and at times grew quite exciting. The main argument against the bill was fear of blackmail. One member contended that nature fixed the age of consent. It passed that day in the committee of the whole with but little opposition, and a few days later passed third reading with but three opposing votes.

Now came the tug of war to get it through the senate. The judiciary committee to whom it was referred did not report it, and finally it got into the hands of the "sifting" committee. It was only by the hardest work that it was brought to light and finally passed the senate on the last day of the session at 5 P. M., was rushed back to the house and the house concurred in the senate amendment; was signed by the governor April 9 and is now a law.

Mrs. George W. Clark of Omaha, superintendent of state social purity work, and Mrs. Nellie M. Richardson of Lincoln, Nebraska, state superintendent of legislation and petitions, were the ladies who assisted me. Mrs. Richardson took an active part and devoted a great deal of time and hard work. By writing to Mrs. Nellie M. Richardson you can probably obtain a great deal of information I am unable to give. If I can give you further information, I shall be pleased to do so.

Herewith please find copy of H. R. 348, the age-of-consent bill, which I introduced, with the senate amendment written in red ink and just as it will appear on our statute books.

Replying to your inquiry of 22d inst., will say in explanation of clause in age-of-consent bill, "If any person shall have carnal knowledge of any other woman or female child than his daughter or sister," etc.; this comes under the law on "incest" and has a twenty-year penalty attached to it, so it was necessary to draw the bill thus. Shall be pleased at any time to answer any questions within my power to answer.

HOUSE BILL No. 348.

An act to amend Section 12, of the Criminal Code of Nebraska, being Section 5588 in the Consolidated Statutes, and to repeal said original section.

Be it Enacted by the Legislature of the State of Nebraska :

Section 1. That Section 12, of the Criminal Code, being Section 5588 of the Consolidated Statutes, is hereby amended to read as follows:

Section 12. If any person shall have carnal knowledge of any other woman, or female child, than his daughter or sister, as aforesaid forcibly and against her will; or if any male person, of the age of eighteen years or upwards, shall carnally know or abuse any female child under the age of eighteen years, with her consent (unless such female child so known and abused is over fifteen years of age and previously unchaste), every such person so offending shall be deemed guilty of a rape, and shall be imprisoned in the penitentiary not more than twenty nor less than three years.

Sec. 2. Said original Section 12, of the Criminal Code of the State of Nebraska, being Section 5588 of the Consolidated Statutes, is hereby repealed.

Approval April 9, A. D. 1895.*

Very respectfully,

EMERSON BENEDICT.

REPORT OF THE W. C. T. U. STATE SUPERINTENDENT OF LEGISLATION AND PETITIONS.†

Previous to the year 1885 the old common-law period of ten years under which, it is said, our mothers and grandmothers grew up in perfect safety, was the basis of the age-of-consent law of Nebraska, but during the legislative session of that year it was raised to twelve years, that being the only concession the law-makers were willing to grant.

In 1887 an effort was made to raise it to the age of eighteen

* The names of the gentlemen who voted against the age-of-consent bill in the house were A. L. Sutton of Douglass County, Harry Schickedantz of Howard County, and W. D. Robinson of Lancaster County. Robinson is the man who opposed the bill entirely and argued that nature fixed the age of consent.

† We regret that we cannot give Mrs. Richardson's picture. The face of so earnest and able a worker would interest many, and it belongs in the honor list; but her photograph has failed to arrive in time, and we are compelled to go to press without it.

years, and very effective work was done by the friends of the measure with the result that a compromise was effected and the age of consent was raised to fifteen years.

The public conscience was aroused to the necessity of securing still better laws for the protection of women, and in the legislature of 1891 a bill was introduced for this purpose but failed to get a place.

The Woman's Christian Temperance Union, through whose efforts very largely the previous advance had been gained — and too much credit cannot be given to the effective work and untiring efforts of Mrs. Ada M. Bittenbender in this connection — decided to make an earnest effort during the session of 1895 to place Nebraska upon a plane with Kansas and Wyoming, with a law protecting a maiden's purity equally with her property to her majority at eighteen, and Mrs. George W. Clark of Omaha, state superintendent of the department for the promotion of purity, who had persistently urged this onward movement, was delegated to take charge of this work. She sent out petitions to be circulated by the W. C. T. Unions throughout the state, and these, with several thousand names of both men and women — for it seemed especially appropriate that the names of as many electors as possible should be secured — were returned and presented to the legislature.

The superintendent of purity finding it impossible to further continue this work urged the superintendent of legislation and petitions to assume control, and although almost despairing of success, for one month of the session had passed and over five hundred bills had been already introduced, she prepared a bill almost identical with the one introduced by Senator Iden of Ohio, although knowing nothing of that at the time, and it was introduced by the Honorable Emerson Benedict of Omaha.

Only a few days after the introduction of this bill, an action was tried in the district court at Lincoln, the capital city, for statutory rape, whose sessions being thronged and as minutely reported as those cases always are, pandering to the vicious tastes of the multitude, gave an added argument to the need for such a bill.

The case was simply this: a young girl whose age was sworn to as being fourteen years and eight months, the daughter of a hotel-keeper in a neighboring town, came to the state fair in Lincoln, in company with a young bank clerk, arriving upon a morning train and going to a hotel for breakfast. Her escort secured for her a room to arrange her toilet, and coming in by force despoiled her of her virtue. The only defence was an effort to prove that she had passed her fifteenth birthday, and that while she struggled violently *she did not scream* to alarm the inmates

of the hotel. The jury of twelve men disagreed and the case is again set for trial.

The legislative superintendent, in the endeavor to make sentiment in favor of the bill, presented the matter to the Woman's Christian Association of Lincoln, which numbers three hundred and fifty of the best women of the capital city, to the Woman's Club, composed of three hundred representative women, and other clubs and societies, all of whom most heartily endorsed the movement, asking by petitions and resolution that the members would give this bill favorable attention, believing that Nebraska should not be a laggard in taking its proper place with the other states in the Union on a subject so vital to the moral health of this commonwealth.

The department of applied economics of the Woman's Club of Omaha sent one of the most eloquent and forcible appeals, saying in part:

The records of the daily papers, the knowledge shared by all thinking men and women of the ruin, misery, and corruption that spring from the unpunished betrayal of young girls, offer stern and tragic arguments, to which, in mercy and justice, responsible legislators cannot be oblivious.

The houses of prostitution are filled from the ranks of the young girls. The homes of refuge are filled with them. It is safe to say that nine-tenths of the women whose lives are wrecked are tempted or forced to their downfall before they reach the age of eighteen.

As the representatives of a commonwealth which we all love and desire to elevate, we beg you, our representatives, to consider this plea.

Communication was also kept up with every part of the state urging that letters might be written to these representatives in legislature assembled, praying for the passage of the bill which would raise the age of consent to that of legal majority. Letters and petitions came in daily.

In the colleges and universities in and about Lincoln, great interest was manifested by those who until the subject was thus given prominence had never realized its importance, and largely among the members of the Y. M. C. A. and Y. W. C. A. In these schools, petitions containing nearly two thousand signatures were secured and presented.

The bill was made a special order, and when it came up for consideration in the committee of the whole, the floor of the house and the galleries were well filled with ladies of culture and high social position, coming by special invitation of the legislative superintendent, whose presence, we believe, largely prevented that spirit of ridicule which is the weapon generally employed to destroy a measure of this character. The discussion was a spirited and earnest one, and to the credit of the

house be it said, it was conducted throughout with a full recognition of the importance of the question, with well-bred courtesy upon the part of all the speakers, and as much delicacy as the subject admitted of.*

The usual argument that unchaste and designing young women would take advantage of the law to inveigle young men into illicit relations and then use the law to extort blackmail from them was urged, and that in the penitentiaries of Kansas and Wyoming there are incarcerated several young men from *highly respectable families* who have been sent there by immoral young women. One attorney in the daily press protesting against the passage of this law cried: "Have these clamorous women no sons? Protection for sons as well as daughters!" Our answer was that the said young men should be able to prove an alibi. Representative Benedict made an earnest and eloquent speech in favor of the bill. He drew a touching picture of the sorrow and despair brought to innocent girls through the work of designing men, the wrecking of lives, the destroying of hope, the bringing of parents' gray hairs to the grave. He appealed to the manhood of the members of the house for the passage of the bill.

Sutton, of Douglas, Casper, and Burns spoke in favor of changing the bill so as to prevent blackmailing by corrupt young women.

McNitt said this was the first time in his short legislative experience that he had heard members argue upon the floor in favor of making a law for the exception and not the rule. Every member knew that the cases of blackmail were the rare exception, while there were hundreds of cases of the ruin of innocent girls every year; and yet there were those who argued that the thousands must not be protected because the law might occasionally work a wrong.†

Roddy thought that no man of good character and good intention would be in any danger from this law. There was one industry he was not in favor of protecting, and that was the brothel. When a man violated the law, he should be compelled to take all the risks attaching.

Conaway, Cole, Davies, Miles, Ricketts, and others made strong and eloquent speeches in favor of the bill without amendment, but it was finally amended with a provision that it shall not apply to girls between fifteen and eighteen years of age, who are notoriously unchaste.

* This is in cheering contrast with the Colorado and Missouri debates, and proves that the western states do not need to send to their legislatures men of low manners and speech.

H. H. G.

† Every state has ample legal protection against blackmail and legal remedy for it.

H. H. G.



JOHN O. YIESER OF NEBRASKA.

There was the usual talk of taking the law into their own hands and by the shotgun policy putting seducers out of the way of committing further crimes, but it was generally conceded that the proper way was to prevent their commission, instead of allowing them to be committed and then taking the punishment into private hands.

Upon the passage of the bill in the house there were ninety-seven votes in its favor, only three members, Sutton of Douglas, Robinson of Lancaster, and Shickadantz of Howard voting against it.

In the senate no action was taken upon the bill until the closing days of the session, but it was one of the fortunate ones recommended for passage by the sifting committee, and upon the consideration in the committee of the whole, it was warmly supported by Akers, Dale, Tefft, and many others.

Dr. McKeeby of Webster, a physician, said in opposition, that "There was nothing in the bill, and for one, he was opposed to upholding a measure built on sickly sentimentalism, advocated by women who have not the least idea of law-making. He wanted to stand by virtue and honor, but was not in favor of boys' play," and moved indefinite postponement of the bill.

In the final vote in the senate, twenty-eight voted in the affirmative and five in the negative, and Nebraska had joined the forward column with a law which protects a maiden's purity until she reaches an age when education and experience have given her added wisdom, "more wisely Nature's secret depths to sound," and decreases the temptations to vice, already far too powerful, which surround young men.*

NELLIE M. RICHARDSON, LL. B.

* I have been privileged to examine the manuscript of an article for the ARENA, by Mrs. Nellie M. Richardson, LL. B., superintendent of legislation for Nebraska Woman's Christian Temperance Union, giving the history of the last ten years of legislative effort for the raising of the age of consent to eighteen years. In this valuable historical sketch, Mrs. Richardson does not convey any adequate idea of her own labor and sacrifice, or of the tact, ability, wisdom, and watchfulness with which the bill

THE CAMPAIGN IN NEBRASKA.

As might be well supposed, the movement in Nebraska to raise the age of consent originated with the noble women. It is not intended to hold the women of Nebraska up before the world as more aggressive along the lines of purity and moral reform, than the women of any other state, but it is only expected to show that the women of Nebraska are just like the women of every other state obliged to come forward and plead with the men — chivalrous men who legislate for women — to pass such an act as would protect female virtue up to the age of eighteen years. All credit for the existence of such a law in Nebraska is laid at the feet of the women who have been advocating this and kindred reforms so far back "that the memory of man runneth not to the contrary."

The bill which is now a law was drawn by a woman, Mrs. Nellie M. Richardson, who is an attorney at Lincoln, and who was requested to perform that duty by the various woman's clubs of Nebraska and other associations that are evidently not kept up exclusively for gossip. These women had made all their preparations before the legislature convened, and had procured a petition containing many thousands of signatures, praying for the passage for such a law. When the members of the legislature had been



HON. EMERSON BENEDICT OF NEBRASKA.

was guarded by her as legislative superintendent. The successful culmination over which all right-minded people rejoice, is due not only to faithful workers who cooperated to this end, but more than any other to our legislative leader, who skilfully unified her forces and marshalled them at the supreme moment.

Mrs. Richardson is settled in practice of the law, in the city of Lincoln, Neb., where she has the respect and good-will of the members of the bar, of which she is destined to be a leading member.

Yours very cordially,

CAROLINE M. WOODWARD,
Supt. Railway Dept., N. W. C. T. U.

elected, of course all this work had to be turned over to the tender care of men, who ordinarily claim to be the only competent persons to transact public business and incidentally claim all of the glory for doing what their ancestors should have done for the women before this generation was born.

However, before surrendering their partially-completed work, our women used considerable discretion in finding a champion for this great reform. A committee of ladies from these societies was delegated to inquire for, select, and report the name of the most suitable member of the legislature to take charge of the bill. A gentleman elected from Omaha had been highly recommended to this committee as the one person possessing the ability, tact, and sympathy required to properly present their cause. These ladies, however, were not satisfied with such meagre information as might later turn out to be common street rumor, but paid a visit to the newly elected member in order to ascertain if his appearance and conversation would corroborate the reports they had received. The impression gained from the gentleman's appearance does not seem to have been at all flattering, for it is currently reported that the committee reported that Mr. Emerson Benedict would never do in the world for such an undertaking, because he wore a bright red necktie and even a white carnation on his coat; that he was certainly too fastidious. The committee was reinforced, and instructed to visit Mr. Benedict again, because of the urgent request of a neighbor of his who belonged to the club and knew him to be just the man whom they could depend upon. They reluctantly called again. This time, fortunately for him, he had changed his necktie and substituted for that fiery color a soft red carnation. The committee, then, seeing no objection, prevailed upon him to introduce the bill, and found in him not only a friend willing to introduce the measure but an advocate possessing the courage to back it.

The only mistake the ladies made, excepting that of judging Mr. Benedict by the color of his necktie, was in presenting their voluminous petition in one great roll on the first or second day of the legislature, because the incident would have been forgotten. This over-zealousness caused extra work in procuring new petitions to be sent up every few days. Had the first huge petition been divided into instalments, a respectable number of names would have reminded the legislators of their duty every morning until it was performed.

The greatest danger to be encountered was from those who thoughtlessly opposed the measure with the formidable weapon of ridicule. Mr. Benedict deserves a great deal of credit in this, that by his watchfulness and perseverance he was en-



DR. M. O. RICKETTS OF NEBRASKA.

abled to learn of the sources of all proposed amendments invented by wags and self-important men who profess to believe in the shotgun remedy, which they fail to recognize cannot be applied in even one per cent of the cases wherein it is needed. Fortunately, however, the influence of Mr. Benedict and his personal friends in the legislature was sufficient when brought to bear upon these threatened obstacles to prevent their appearance. It may not

seem important to call attention to these amendments, such as placing the one behind the eight, making the age eighty-one, or prescribing certain metallic garments to be worn by the persons to be protected by the act; but once before in this state an effort to raise the age of consent was killed by such treatment, and even this year such conduct was found of great annoyance to the advocates of this serious question in Colorado. A member of our legislature boasts of his brilliancy displayed in answering a pure mother, who had requested him to support the bill, saying he would do so provided an amendment was made compelling those so protected to consent after eighteen. It is evident that much care should be taken to see that ridicule is not allowed to ruin the character of such a bill. Ridicule is as dangerous to the pure principles of government as it is dangerous to the character of men.

One other objection in the way of its passage was the fact that the bill would never have been reached in its regular order before the adjournment of the legislature, but for the attention of Mr. Benedict, who detected this, and succeeded in calling it up out of its regular order. The bill also fell into the hands of the sifting committee of the senate, and in other eddies, whirlpools, and cesspools, but Mr. Benedict kept his eye upon it, and never permitted it to lodge in a pigeon-hole any greater length of time than was proper for such a bill to stop, and on one or two occasions corrected omissions of the clerk in enrolling it



HON. RANDOLPH MCNITT OF NEBRASKA.

below its proper place.

Mr. Benedict was ably assisted from the beginning by Mr. Randolph McNitt and Dr. M. O. Ricketts. Dr. Ricketts, the only colored man honored with a seat in Nebraska legislature, which seat he has filled two terms, was really the second man to actively take up the fight, as he procured a petition for the bill, signed by over 500 colored women of Omaha.* The right of petition, it has been said, was exercised more freely this year in Nebraska than ever before. Mr. Randolph McNitt of Webster County, one of the most brilliant members of the legislature, was chairman of the house

committee of the whole when the bill was considered. In this position, he was enabled to render valuable services on several occasions.

When the bill came up for consideration before the committee of the whole and just before its discussion, Mr. Benedict and another member carried a petition reaching from each other over the heads of the members of the house as they walked up the two outside aisles amid shouts and hurrahs to the clerk's desk, from which it was read as an appeal of three thousand ladies of Lincoln to raise the age of consent from sixteen to eighteen years. Mr. Benedict opened the discussion of the bill in an able address, reviewing all the important reasons why such a law should be enacted, which certainly showed a thorough study of the question, and earned for him an immense bouquet of roses presented to him by the interested ladies of the balcony.

Mr. Benedict's speech called out the opposition, who were forced then and there to advance their best argument. "The

* See statement about colored women made by A. C. Tompkins in July ARENA.

H. H. G.

prime reason for the opposition," writes Mr. McNitt in a private letter upon the subject, "was to my mind the unuttered but nevertheless felt prejudice against the widening of the sphere of woman's activity. It might have been formulated thus: 'Women want to be placed on an equal footing with men, why should they have this special protection?' It is simply the unformed but influential fact in men's minds that they were willing to vote for the protection asked, but only on terms that women should relinquish all claims to a wider sphere of activity." Considerable credit must be given to this idea from the fact that every member of the legislature who opposed the age-of-consent bill at any period during its passage also opposed the bill to submit to the people an amendment to the constitution for the enfranchisement of women.

The only argument that was urged in opposition to the bill was the single point that designing misses who would seduce young men into criminal intercourse could afterwards blackmail their victims. This is a strong point in this age when financial credit is more respectable and important than knight errantry was in the sixteenth century, and is looked upon as more worthy of protection than is female virtue. What is there in the paltry dollars of a licentious youth that makes them more worthy of protection than is the virginity of a girl seventeen years old? With forcible language and with vivid illustrations, Mr. McNitt left the chair to assail this objection. He urged that it was not a proper principle of legislation to make a law for the exceptional cases where boys were seduced rather than the rule which was that girls were seduced, and that no protection should by law be given to those who were by seduction engaged in the violation of another law.

After Mr. Robinson, of Lincoln—who probably advocates wearing the clothes that nature provides, and eating food in the raw state as nature produces it



MRS. GEO. W. CLARK OF NEBRASKA.

— had sagely said that "Nature, not the statutes, fixes the age of consent," Dr. Ricketts gained the floor, and under the influence of prevailing excitement, touched the sympathy of all present with an eloquent speech that can never be recalled. His important points in answering the blackmail argument were that a girl under eighteen years of age had no business in a house of prostitution, even if it should be admitted that older women have; that she should be protected in a house of ill-fame just as well as out of one; that a law such as was proposed would drive them out of such places, and curtail the revenues of the procuress, and that if in isolated cases some sinning youth or wicked bachelor should be charged with rape by an adventuress, no woman being permitted on the jury but being tried before a man judge and twelve men as the jury and defended by a man, he would certainly not be permitted to be imposed upon by a designing woman lying about her age. It cannot be said that those who opposed or were inclined to oppose the measure were lecherous men as they certainly have no such reputations, but to their credit they only objected because they were not satisfied that a law could be properly framed that would protect the innocent girls without furnishing scarlet women with the means of filching a little money out of the pockets of an "innocent" yet a trifle swift youth. While pure sympathy flowed out to the young male victims of blackmail who might suffer under such a law, no sympathy was reserved by these "cautious" men for the thousands of young girls who are each a constant mark of some cowardly but would-be god of lust who would abandon his purpose and save his intended victim from evil influences only from fear of such a law.

Many members who at first opposed the bill, finally not only voted for it but spoke in its favor. Upon the call of the roll, there were only three members of the house who voted against it. A great many members are deserving of mention for the manly remarks made at the time the bill was being considered. Among them are Hon. J. W. Cole, Hon. John A. Davies, Hon. C. L. Richards, Hon. Patrick Roddy, Hon. John B. Conaway, Hon. J. C. Cramb, and Hon. F. W. Miles.

A little incident occurred just after the bill passed that caused Mr. Benedict to judge the ladies for a short time as unjustly as the committee had at first regarded him. It was this: At a large meeting of the women's clubs in Omaha, resolutions were unanimously passed wherein every woman present pledged herself to write Mr. Benedict a personal letter congratulating him upon his success, and later at another meeting our kind "mother," Mrs. George W. Clark, who has stood by more than one unfortunate and abandoned girl while she prosecuted her seducer, asked all of the ladies who had written a letter to Mr. Benedict

as pledged, to please stand up, and a large audience arose. Mr. Benedict says that he received only two letters, and that the only fault he finds is with the negligent administration of Cleveland's postal service. There is no doubt that every lady who arose had written a letter — possibly tore it up, rewrote, copied it, and then wrote a different one, but at the very moment they were standing there, the letters were at home in writing desks and work baskets. The ladies expected, of course, to mail them after a while when they took courage, but the subject on which they were writing was not such as custom had made easy for them to discuss in individual letters. Those who advocate such a measure should not expect any great number of personal letters, encouraging such an act of duty, although they may rely upon tens of thousands of prayers from women.

JOHN O. YEISER.

MISSOURI.

But it remained for Missouri to make not only the blunder made by Nebraska, but to so reduce the penalties that while in one sense Missouri now claims to belong with the honor list, and writes her demand that we put her there, in point of fact she is near the foot of the black list. "A month in the county jail!" "A fine of \$100!" Compare that with the New York bill, and even with so small a penalty as Missouri requires the girl must prove previous good character. Such features leave Missouri still on the black list in fact, if not so in name. She will have to try it over, and grasp the basic principle, before she can rank with the leaders. The brothels of Missouri will continue to be peopled with little girls so long as this bill and such as it are the highest expression of Missouri legislators.

But I must enter a protest against one point in Mrs. Hoffman's report. She says that women can expect nothing better from men legislators. That is not wholly fair. Other states where men have done magnificent work with this bill disprove the assertion. I yield to no one in my belief that women should take active part in legislative as in all affairs of life, but at the same time we can and we *do* expect far better than this bill of men legislators, *and we get it*. I do not wonder that the Missouri women who think are indignant, discouraged, and wholly ashamed of the action of their state, but the women of Missouri must look at the other states which have acted this past winter, and help elect the right kind of men in their state next time. Courage! patience! Light is ahead, even for Missouri.

Representatives William A. Rothwell of Randolph County, H. S. Julian of Jackson County, J. W. Sullinger of Gentry



MRS. C. C. HOFFMAN,
President of the State W. C. T. U. of Missouri.

County, M. W. Hall of Saline County, R. L. Johnston of St. Louis County, J. W. Leasenby of Harrison County, S. J. Melson of Ralls County, J. C. Pratt of Ste. Genevieve County, Stonewall Pritchett of Howard County, Christian Temme of Morgan County, Ira B. Warner of St. Louis County, J. G. Weinhold of Perry County, F. W. Schumaker of St. Louis City, Charles E. Peers of Warren County, G. T. Dunn of Lincoln County, J. B. Harrison of Phelps County, T. K. Gash of Clay County, W. S. McClintic of Marion County, H. M. Bledsoe of Cass County, N. M. Baskett of Randolph County, James Orchard of Howell County, and James Moran of Buchanan County are reported as speaking against even this weak bill. They feared "blackmail"! It remains to be seen whether the people of those counties feel that they are acceptably "represented" and whether they are pleased to stand thus before the country.

HELEN H. GARDENER.

MISSOURI LEGISLATURE.

Four years ago the Missouri legislature raised the legal age of consent from twelve to fourteen years. This year Dr. J. L. Short of Phelps County introduced House Bill 334 entitled "An Act for the protection of females between the ages of 14 and 18 years." Fearing the house would defeat any measure calling for adequate punishment for assault upon girls, he very unwisely made such crime a misdemeanor simply. Even this was very bitterly opposed by some members of the house, although they had daughters of their own. However, this weakling passed the house with a large majority.

HOUSE BILL No. 334.

Introduced by Dr. J. L. Short of Phelps County.

AN ACT

To protect females between fourteen and eighteen years of age.

Be it enacted by the General Assembly of the state of Missouri as follows:

Section 1. If any person over the age of 16 years, shall have carnal knowledge of any unmarried female of previously chaste character between the ages of 14 and 18 years, he shall be deemed guilty of a felony and upon conviction thereof shall be punished by imprisonment in the penitentiary for a term of two years or by a fine of not less than \$100 nor more than \$500, or by imprisonment in the county jail not less than one month nor more than six months, or by both such fine and imprisonment in the discretion of the court.

In the senate the committee on criminal jurisprudence, to whom the bill was referred, took no action until Dr. Short appeared before it and demanded a report, when it was reported adversely. When the bill was under discussion the language used in the senate by those opposing, drove every woman out of gallery or lobby. Many amendments were offered, with the purpose to defeat, and finally the chairman of the committee to whom the bill was referred amended making the penalty a felony, feeling sure the house would kill it, and for all purposes of justice that result would have been quite as good as the law that was passed. It reads as follows: "If any person over the age of sixteen years shall have carnal knowledge of any unmarried female of previously chaste character, between the age of fourteen and eighteen years, he shall be deemed guilty of a felony, and upon conviction thereof be punished by imprisonment in the penitentiary for a term of two years, or by a fine of not less than \$100 nor more than \$500, or by imprisonment in the county jail not less than one month nor more than six months, or by both fine and imprisonment in the discretion of the court."

The reader will see that the loop holes in this bill are so numerous and so large that the defendant must be stupid who

cannot escape. The first is the phrase "of previously chaste character." In many instances and in most courts testimony will be allowed that will prove the plaintiff of previous unchaste character. The defendant is a man; lawyers, judges, and juries are generally men. An instance that occurred in Marion County, Missouri, within the last three months will illustrate. A young girl not yet eighteen years old, who by common consensus of opinion in the community was deemed mentally deficient, was invited by a young man, well known to the girl and her family, to attend a party a few miles distant. The young man drove to an abandoned farmhouse where by previous arrangement he was met by half a dozen other young men, two of whom were married, and here was perpetrated a crime revolting and atrocious beyond all expression. Seven men against one silly, deficient girl. When she was taken home, and her pitiable condition discovered by her parents, she gave her father the names of all concerned in this unspeakable outrage, and he brought suit against them, at Palmyra, the county seat. These young men and witnesses of their own stamp easily proved the girl of previously unchaste character, and the defendants were quite able to establish the fact that she gave "consent." Hence these young men were acquitted, and turned loose to find the next victim for their hellish lusts.

The Missouri legislature has given another demonstration of the fact that sex gives bias to law. Men legislate favorably for men. Notice the provisions of this bill furnishing means of escape for the guilty — "or by fine," "or by imprisonment in the county jail not less than one month," "in the discretion of the court," etc. If, as too seldom happens, the criminal is found guilty, he will nine times out of ten be given the very lightest penalty, and this was evidently the intention of the legislature. Nor can anything else be hoped for, while man alone makes law for woman, and while at least a minority of our legislators are like unto Peter R. Morrissey, a deceased Missouri senator, by occupation saloon keeper, who was recently killed in a bawdy house in St. Louis by his own exasperated mistress, and to honor whom the senate appointed a committee to attend the funeral, at the public expense, one senator only making protest. God pity women, and save the land ruled by such authorities.

CLARA C. HOFFMAN.

MARVELS OF ELECTRICITY, IN LIGHT, POWER, THERAPEUTICS, PHYSICS, AND OPERA- TIONS DEEMED IMPOSSIBLE BY COLLEGES.

BY PROFESSOR JOSEPH RODES BUCHANAN, M. D.

THE wonderful revelations of Tesla, Hertz, and Edison have excited vast expectations and some wild predictions as to the future of electricity. The general interest in this subject induces me to publish my own researches. The energy with which electric inventions and applications have been introduced in the arts, revolutionizing industries and bringing millions of capital into profitable investments (seven hundred millions in the United States) is a grand object lesson to illustrate the difference between unfettered genius and enterprise, and the slow progress of corporations ruled by dogma and controlling the entire field. I refer to the contrast between the progress of electricity in the arts, and of electricity in therapeutics, in which it falls into the hands of a class strictly ruled by corporations, called colleges and societies, which are jealous of innovation.

Wherever that social power exists, whether in the "scribes and Pharisees" who ostracized Jesus, in state-established churches, in synods or councils or seminaries of faith, or in universities that have an established literary and scientific creed to maintain, it stands as a barrier against the invasion of genius, as the professors of his day stood against Galileo, scorning or ignoring his telescope, and suggesting that it might be a fraud; and as the medical academy of France ridiculed Harvey's simple and almost self-evident discovery of the mechanical functions of the heart. It is not very long since collegiate science pronounced the crossing of the Atlantic by steam impracticable, and considered electricity incapable of competing with steam. Collegiate science in England did not prevent Thomas Gray, the first

advocate of railroads, from being sneered at as a lunatic. Against the dogmatism of inherited ignorance, the simplicity and certainty of a truth is not always a protection, even in this free country, in which a New York legislature decided by its committee that railroads were entirely impracticable. In all intellectual progress it is necessary to abolish the element of authority, and we see the result of its abolition in the brilliant and rapid progress of practical electricity, (which in five years has taken possession of forty per cent of our street railways), notwithstanding the first experiments of Morse were pronounced by a Boston newspaper to be a trick of the operator, and his invention was ridiculed in Congress.

These remarks are emphatically appropriate as an introduction to the marvels of electricity. Its brilliant mechanical career is but recent, yet its medical career began more than one hundred fifty years ago, early in the last century, and began most rationally in the use of static electricity. It had an ephemeral career among French physicians, but fell out of fashion there, probably for the same reason — a tendency to mental stagnation — which led them to drop the marvellous discoveries of Gall in the brain, which for a time fascinated many leading men, and the well-demonstrated discoveries of Junod in pneumatic therapy, the most important contribution of the century to practical therapeutics, and the best endorsed by leading physicians, but subsequently, without one word of objection, indolently laid aside in France, England, and, I regret to say, America.

Static electricity would have immensely advanced and revolutionized therapeutics, if the profession had done its duty; instead of this the profession has had a sort of contemptuous indolence in reference to all very important innovations. But the benevolent John Wesley, the founder of Methodism was not willing to see so great a blessing to mankind ignored and abandoned. Hence he published in 1759 a small treatise entitled "The Desideratum: or, Electricity made Plain and Useful; by a Lover of Mankind and of Common Sense." In this work he gives a list of diseases in which frictional electricity had proved beneficial and curative, which is worth copying to show how much had been accomplished by benevolence without the sanction of the profession: —

Agues, St. Anthony's fire, blindness even from *gutta serena*, blood extravasation, bronchocele, chlorosis, coldness in the feet, consumption, contraction of the limbs, cramps, deafness, dropsy, epilepsy, feet violently disordered, felons, *fistula lachrymalis*, gout, gravel, headache, hysterics, inflammation, king's evil, knots in the flesh, lameness, leprosy, mortification, pain in the back, in the stomach, palpitations of the heart, palsy, pleurisy, rheumatism, ring-worms, sciatica, shingles, sprains, sore feet, swellings of all kinds, throat sore, toe hurt, toothache, wen.

He made an earnest appeal to the medical profession, begging them not to neglect any longer so great a boon to humanity, but in vain. A hundred years later the profession was still indifferent, and "Ranking's Abstract" as late as 1847, said of the therapeutic use of galvanism:—

The subject is manifestly in its infancy; it has met with comparatively little favor either in this country or in France and Germany. . . . To the Italians we are mainly indebted for the more recent experiments.

It was in Italy that galvanism originated; and its originator, Galvani, was sneeringly called "the frog's dancing master," as his first experiment was on the muscles of a frog. Even as late as 1849, Dr. W. F. Channing, author of a valuable work on "Medical Electricity," said: "The common electrical machine has been very nearly dismissed from medical practice."* But the attention this subject has received during the last twenty-five years bids fair to remove this dishonor from the medical profession.

It is remarkable that the first successful introduction of electricity to the profession was in its most objectionable form of galvanism, through acupuncture, entirely ignoring the demonstrated value and success of static electricity, produced by friction—the element that pervades all nature, purifies the atmosphere, and gives a more intense activity to human life where it abounds, producing a more energetic race in the mountains than we ever find in the lowlands. The accumulation of electricity in the upper strata of the

* It is not a gracious or pleasant task to point out the shortcomings and wrongs of society, but it is very necessary. Old abuses and wrongs are not overcome by silence and flattery. In the language ascribed to Jesus we find His censures as energetic and just as His action in clearing out the temple. The gigantic errors of the medical profession need vigorous criticism by those who are not afraid to speak; and feeling independent of contemporary praise or blame, and indifferent to all the rewards of popularity, I feel it my duty to speak the iconoclastic truth without reserve, concerning many collegiate institutions and societies which defend their knowledge with zeal, and their ignorance with far greater zeal. Thus it has always been, but will not always be, for evolution must bring a higher type of humanity. How many liberal or half liberal minds the colleges contain I do not know, but certainly not enough to preponderate and give them a liberal character.

atmosphere gives to the descending rain a great deal of its vivifying power for vegetation, and this accumulation has sometimes been so great as to electrify each drop of rain visibly. An electrical engineer at Cordova, in Spain, described a storm in which after a lightning flash, the drops of rain falling to the ground gave off to the walls and trees electric sparks that were both visible and audible.

The purity of mountain air and the wholesome restorative influence of mountain or elevated localities are due largely to the presence of electricity and of the ozone which it generates in the atmosphere, which destroys all malaria. Experiments which have been carried on for at least a year and a half in England have proved that ozone can be generated at a moderate cost, and that it is destructive not only to malaria, but to every sort of bacteria and germs. In visiting a climate in which there was too little electricity to produce a thunder-storm except as a very rare event, I realized a very depressing effect on myself, and was told that the old residents gradually declined in energy and enterprise. They considered it indispensable to have a great deal of sunshine in their homes to counteract the negative character of the atmosphere.

The electricity of nature in all its forms is a great support to life, and in its application to man electricity increases the power of muscular action and vital energy. A physician in Providence had a case of apparent death. The man's heart was absolutely still. Medical science had been exhausted, but electricity remained. The doctor inserted an extremely fine needle into the heart and applied an electric current. In a few moments the heart began to act and the man was restored to life. The value of electricity may be shown by the effects of its withdrawal. In surgery the withdrawal of electricity—the production of a negative state—is the established method of destroying tumors and dissolving strictures.

How much damage could thus be done to vegetable life has not been ascertained; but a French scientist, by withdrawing electricity from growing plants through wires, kept them in a very backward state compared to others which had not been interfered with. Another scientist, M. Paulin, of Montbrison, France, demonstrated by experiments running through two years that static electricity drawn from the atmosphere was capable of increasing the growth of a

crop of potatoes fifty per cent. His electric apparatus was a resinous pole, rising from forty to sixty feet, supporting five pointed copper wires to collect electricity, which was transmitted by a galvanized iron rod to the wires which ran through the potato patch, six feet nine inches apart, and from six to eighteen inches in the ground. Not only the potato crop but the potato vines were greatly increased, the stems measuring as much as fifty-seven inches. At the experiment station of Cornell University, the electric light has been found to accelerate and improve the growth of greenhouse plants. In England it has also been found that the light is too strong and needs a glass shade. M. Barat, in France, has demonstrated that the electric current produces a great increase in the growth of hemp, potatoes, and tomatoes, and carries with it the influence of manure toward the negative pole.

The experiments of Professor Lenstrom (of the University of Helsingfors) in Finland and France indicated that static electricity is specially beneficial to wheat, rye, barley, oats, beets, parsnips, potatoes, beans, leeks, celeriac, raspberries and strawberries, but not to peas, carrots, turnips, kohlrabi, cabbage and tobacco. Spechneff, a Russian agriculturist, found that a brief electrization of seeds nearly doubled the rapidity of their growth. He then electrized the earth to stimulate growing plants, by means of copper and zinc plates, twenty-eight by eighteen inches, connected by wires, with marvellous results, such as a radish seventeen inches long, five and one-half inches in diameter, weighing six and one-half pounds and of good quality. The production of roots was quadrupled and that of other plants doubled or tripled. In all electrical experiments the vigor and health of the vegetation was greatly increased, and Dr. James McLean, for twenty years Senior Inspector of Forests and Agriculture in Australia, maintains that the vigorous application of electricity will so invigorate plant life as to protect our vineyards and orchards from their devastating enemies in insect life, for which he has devised a rational plan.*

There is certainly a grand future for agriculture in electricity and irrigation that will at *least quadruple* the world's capacity for supporting population.

* Dr. McLean, now a resident of San Francisco, is quite a philanthropist, and has issued (for twenty-five cents) a pamphlet of sixty pages with very important suggestions for the preservation of forests and for national protection against devastating insect pests.

Galvanism gives us electricity in gross quantity, without rapidity of vibration or electro-motive force, and consequently it has no great pervasive force in animal and vegetable life, though there is enough electricity in a single galvanic cell to destroy a human life if it had motive power. Yet experiment shows that a small portion may be used to accelerate the germination of seeds. Static electricity is still more effective. It is the electricity of the clouds, and gives us great electro-motive force, penetrating almost everything with wonderful subtlety and rapidity of vibratory action. Hence it is congenial to the nervous system, which has the same subtlety, rapidity, and pervasive power in its action.

By intensifying this peculiarity, giving electricity an inconceivable rapidity and delicacy of action, it comes nearer to the phenomena of the vital forces, and instead of destroying or decomposing everything in its path, like galvanism, it passes through the human body with a force which in a grosser form would produce instantaneous death. This force of propulsion, called voltage, overcomes resistance in its path, and while a current of seventeen hundred volts, as heretofore used, would be immediately fatal, a current of three hundred thousand volts may be passed through the human body harmlessly, and reappear as a gentle illumination when the rapidity of vibration has been raised to a million a second. By this increased frequency of vibration, electricity becomes actually converted into light. Tesla by producing such a current gave out a brilliant light from his fingers and his nose, and developed illumination in a glass bulb which he held in his hand. Professor Speer, at Pittsburg, held a steel instrument within eight inches of a charged wire, and a stream of apparent fire, as large as a lead pencil, rushed out to him with the power of forty thousand volts, without producing any unpleasant effect.

Thus is established the homogeneity of electricity and light. It is about twenty-eight years since Clerk Maxwell maintained the *quasi* identity of electro-magnetism and light, which have the same velocity of transmission (about one hundred and eighty-five thousand miles per second) and differ only in their wave lengths. The electric waves or rays, like those of light, can be reflected and refracted, polarized or brought to a focus, and have such a penetrative

power as to pass through substances perfectly opaque to light. They can pass through a wall of masonry two feet thick, and may be refracted by passing through a lens of pitch. Yet these penetrative rays are invisible. Does not this suggest that there may be many other rays like the actinic, invisible to man yet perceptible by animals or by spiritual beings?

We are indebted to Professor Hertz of Berlin for an investigation of this subject. He has modified the light waves which are due to millions of vibrations to the second, each about the fifty-thousandth of an inch long, reducing their rapidity to a few thousand per second, and making them hundreds of feet long, in which condition, though invisible, they pass through everything—all things except metals becoming transparent. It is believed by Professor Blake, of Kansas University, that these modified rays may be a means for the transmission of power. The problem is how to utilize them. They must not pass through railroads or telegraph wires for fear of the effects, but they may go everywhere else, even if sent through the earth direct to China. If, as the theory maintains, a generator of power waves in America could propel a manufactory in Africa by direct transmission, it would illustrate the old phrase, "Truth is stranger than fiction." A generator of power waves and a parabolic reflector for their transmission is the plan of Professor Blake.

The influence of the electro-magnetic current extends, as electricians inform us, sometimes as far as forty miles from where it is passing, and in a recent experiment by W. H. Preece of England (electrician of the post-office), a wire on the island of Flatholm in the Bristol channel, fitted with a sounder, produced a telephonic sound in sympathetic response to a telephonic message sent through a wire a mile long on the mainland at Lavernock. The great number of electric and magnetic currents of the earth will in time be utilized. It is already known that they may be used to foretell the approach of the *aurora borealis* and of earthquakes. I have found that by inserting wires in the earth to catch the magnetic currents which are continually passing round it I can intercept enough to be of great value to the human constitution as a restorative influence, that works in harmony with life. If the reader would repeat the experiment, let him bury a copper wire in

the ground one or two feet, running north and south, and place a sensitive constitution in connection with its end.

The magnitude of the results that may come from electricity is overwhelming. Tesla estimates the power of the falls of Niagara at from five to six millions of horse power. Such a power as this, converted and transmitted by electricity, would make the mechanical foundation of a paradise for labor, in which the toiler would simply be an intelligent director of the electric force that performs all the hard work of a nation. This is marvellous enough without indulging our imaginations with his airy suggestion of hitching on in some way to the motor forces of the universe, and the scientific theories of an unlimited power to be tapped in that ether which no one can see or grasp, but the existence and force of which are as firmly believed by physical scientists as that of the viewless spirit world is maintained by the cultivators of psychic sciences, who have the advantage over the physical scientists that their mysterious world is not invisible to all, and has often been made visible by photography.

The hopes of electrical scientists are more brilliant and amazing than anything that was ever called Utopian, and make our present-day contention for limiting labor to eight hours a day a piece of timid modesty. Edison aims to convert the heat of coal directly into electrical power, thus making it almost ten times as effective as it is at present, when we rely upon steam boilers and dynamos. Sanguine schemers even talk of treating the whole earth as a storage battery to supply power to mankind as free as air and water. But sober thinkers are not carried away by the speculations of enthusiasts. If but one fourth of what is seriously contemplated at present shall ever be realized, the curse of exhausting toil which has debased mankind for countless ages will be abolished, and there will no longer be any necessity for pauperism or despairing poverty, if the redeeming power of science does not fall entirely into the greedy clutch of monopoly.

It is certain, too, that aërostatic science, which has already nearly solved the problem of aërial navigation, will receive that aid from electric power which will give man the dominion of the atmosphere as completely as he has long enjoyed the dominion of the ocean.

To cook our food, to light and warm our houses, and to carry us about safely and pleasantly in light and swift vehicles without the aid of horses or steam, are results already demonstrated or demonstrable. A Milwaukee inventor burns bricks in three and a half hours by an electric current; and in France some of the tanneries are already achieving a tanning process in four days, by the electric method, which in the old way would require a year and a half. Its great sanitary value is shown by the processes used in England and France for purifying sewage and generating ozone by electricity.

One of the greatest revolutions in the industrial arts is the conversion of our limitless supplies of clay into the metal aluminum, the merits of which will enable it to supersede all other metals in the arts, when it is made a little cheaper. The electric process of Hall has so reduced the cost that it is believed it will not be long before it may be supplied at seventeen cents a pound, which would establish the age of aluminum in the industrial arts.

What is there that electricity may not do? Who dares to give it any limitation? By Professor Gray's telautograph a man in New York may write a letter in Chicago; and Professor Jacques says he can send a photograph by the wires, or a photograph of the letter written in one city to another city. Romance and magic are rivalled by the claims of electrical science to make our cold, dead, and heavy earth as quick and subtle in its interior action as the brain and soul of man—to send audible sound across the Atlantic Ocean without a wire, the ocean depths and the hard granite being as effective to convey our message as the optic and auditory nerves. In this sphere of cosmic activity we find the earth in closest sympathy with the sun, and whenever the sun's photosphere becomes unduly excited, the influence is felt throughout the earth, and this is most apt to appear at intervals of about eleven years, most frequently at the periods of maximum sun spots. These electric or magnetic storms generally occupy but a few hours at a time, affecting telegraphic wires and chemical affinities. I believe that electrical changes are closely associated with many of our epidemics as their efficient causes, and from some of my experiments I am quite sure that I could develop a case of cholera by the suitable application of electricity, exhausting the electric conditions of the subject.

When this new power comes in the world to revolutionize all things, we are compelled to ask what it is; but nature gives no answer and science is baffled. It is vexatious or embarrassing to deal with that which no one comprehends. A mechanical philosopher, unable to grasp the subject mechanically, said in his vexation that electricity is nothing. It is nothing in a materialistic sense, but in the philosophic sense, which rises above materialism, it is the grandest thing in the universe. If I should attempt a definition where others confess failure, I would say the universe is a manifestation of POWER. In its greatest possible limitation, this power appears as solid matter. Partially relieved from these limitations, it appears as liquids or gases. Entirely relieved from cohesion and gravitation, it appears as the imponderables, in which attraction is superseded by repulsion, so that the imponderables and ponderables are in continual conflict, the imponderables being masters in the struggle. Caloric is entirely free from ponderosity, attraction, and gravitation. Electricity is still further emancipated, and is therefore higher in the scale of existence. The gentle repulsiveness of caloric becomes in electricity a mighty power. Caloric flows from a heated body into the calorific vacuum of a cold body quietly, but electricity, before it goes into a negative body, drives out what little electricity it may contain. Caloric gently flows into its surroundings, but electricity darts out with a mighty power, dashing through the solid earth and flying through the solar system. Diffusion and pervasion are its properties, as location and condensation are the properties of matter. But still it has a *quasi* location and limitation. Relieved from these, and endowed with intelligence, we reach the next highest conception, which is the Divine.

When we say that electricity is repulsive or expansive power, we take the first step toward its comprehension. It is the power that lifts us above the sphere of dead matter toward the Divine, and contemporaneous with its advent is the advent of psychic philosophy, which teaches the limitless power of the human soul even on the earth, as demonstrated in psychometry.

Let us now consider the marvellous relations of electricity to human life. They are not at all mysterious to those who have investigated rightly. The pole which supplies

electricity to the body supplies it with a tonic which invigorates every muscle, and if properly applied invigorates every portion of the brain and nervous system. The proper application consists in using currents which by their high frequency and delicacy approximate the action of the nervous system.* The highest forms of electricity approximate light in their character, and produce very little disturbance. Hence I consider static (frictional) electricity, so long neglected by the medical profession, vastly superior to the other forms, though I do not reject their aid.

Notwithstanding its general neglect by the profession in the last century, there was one brilliant exception in the United States — Dr. Gale of Troy, N. Y., who in 1802 published a work showing the wonderful power of static electricity, a book unknown to the profession to-day. With a crude machine made by himself, not worth over five dollars, he began the application of electricity in his practice, which he gradually extended from one disease to another during the latter part of the eighteenth century. His statement of the results showed its great superiority to anything then in use. I do not believe that any record of practice quite equal to the modest record of Dr. Gale could be made to-day by our ablest physicians, and I regret that I have not space to quote the decisive statements that he gives. I must, however, mention one specimen. He says, "Whenever medical electricity shall be generally adopted in practice, ulcers and abscesses will be as rare as comets." His treatment was simply that of the positive shock. He made no use of the negative condition.

The medical mind has been greatly misled on this subject. Not realizing the simple truth that the negative condition is simply a deficiency or minus condition of electricity, the two poles have been used as if this fact was forgotten, and the patient has often been depleted of electricity instead of being supplied with it. I have not been able to complete my proposed work on electro-therapeutics, and therefore beg leave here to state a most important principle, that the constitution should in almost all cases be entirely under the

* Electricity in all its various forms has long been used to conquer pain, and the curious discovery has been made by Dr. Hutchinson that a certain rapidity of break, or interruption in the broken current, gives it much greater power over pain. With a metallic rheotome (current breaker) if the interruptions are raised to five hundred forty times a second, so as to sound the note C major, prompt relief is given. Under the influence of this current a very painful felon was operated on without the patient feeling any pain.

influence of electricity derived from the positive pole, and should not be robbed of its electricity by giving the negative pole as free access as the positive. It should be excluded from the body by some rheostat or hindrance. This can be effected with the common portable battery by using a saturated solution of salt in the sponge of the positive pole and a larger sponge supplied with simple water for the negative. I regret that the limits of this essay do not permit the introduction of the directions which would prevent serious errors.

That the hot and destructive effects of electricity, which may burn and ulcerate, occur chiefly at the negative pole, which produces a vacuum of electricity, robbing its surroundings of the electricity they possess and compelling an afflux from every source of supply, has been splendidly illustrated by the recent discovery of the Belgian scientists, Lagrange and Hoho, whose invention was considered so incredible that the patent examiners, like some of our obtuse examiners in this country, demanded a demonstration in their presence before issuing the patent! The experiments were finely repeated before a group of expert electricians.

In this process a glass or porcelain vessel is used, which has a lining of lead, into which flows a current of positive electricity, the vessel being filled about three fourths with acidified water. To the negative pole of the dynamo is attached, as an electrode, a pair of insulated tongs, by which a bar of iron is held and made intensely negative. This bar of negative iron is inserted slightly in the acidulated water. Instantly the water passes into boiling decomposition at the point of contact, and the iron rises to a brilliant white heat at the contact, the iron melting and falling off. The intensity of the heat is regulated by the current. The reporter claims that a temperature of eight thousand degrees Celsius has been developed, or three times as much as is required to develop iron from the ores, and this wonderful effect is explained by the gathering of hydrogen gas around the negative metal, producing the powerful resistance which develops the heat. There are many obvious applications of this new process, and the reduction of the ores of the precious metals, as well as the production of diamonds, sapphires, and rubies, is also spoken of. An intelligent mining friend tells me of wonderful things he expects to

accomplish with electricity, in handling refractory ores now of little value. M. Moissan recently produced diamonds by electricity for the Académie des Sciences at Paris.

A patent has been issued to an electrician of Tennessee for the destruction of weeds along railroad tracks by electricity. If it can be applied in agriculture *economically* it will be of immense value. We may expect the application of electricity in almost every form of human industry. It is only a question of time.

As a destructive and relaxing agent we rely on the negative pole — as an invigorating tonic stimulant, on the positive. The great question of electro-therapeutics is, Where shall the poles be applied? Anatomy and physiology as taught at present give an imperfect guidance, falling very far short of the entire truth. The false idea has often been acted on that electric currents should follow the centrifugal course of the nerves. The science of Sarcognomy, which I have developed in the large work, "Therapeutic Sarcognomy," embodying my practical teaching during the last fifteen years, the value of which is illustrated in practice by my students, shows that in man psychology and physiology are closely blended.

The brain is both the psychological organ of the soul, and the physiological master of the body. Hence in treating the brain by static electricity, I produce both psychic and physiological effects, changing the mental faculties and emotions, and producing corresponding effects on the body. But the body and brain are in so close sympathy that any disease in the body produces a corresponding or sympathetic effect on the brain, modifying the feelings and character, and in like manner electric treatment of the body produces in the sensitive many psychic effects.

The localities of this psycho-physiological action are to-day almost entirely unknown to the medical profession, as they claim only a limited physiological knowledge of the brain, and when I produce before my pupils such results as sarcognomy indicates, I do what medical colleges to-day do not believe possible. But knowing by experiments carefully made fifty years ago, extended and tested as well as taught and published during the half century, verified by all who become acquainted with them, and never disturbed by the crucial test of experiments on animals, conducted by the leaders of the

medical profession, whose results I accept—knowing the site of every psychic and nearly every physiological power in the brain with a positive certainty, I operate on the brain with an exact knowledge of what I am doing.

I teach my pupils and demonstrate upon themselves what they afterwards demonstrate on their patients, that a certain electrical current will produce a great development of heat, and an opposite current a great development of coolness; that there is one current which produces great cheerfulness, and an opposite current which produces great melancholy; that one current will produce intellectual brightness, and an opposite current a state of repose gradually ending in sleep; that one current will produce an aggravation of irritation and inflammation, and an opposite current a soothing and delightful effect; that one current will produce a sound and vigorous mental condition, and that an opposite current will disturb and depress the brain, tending to develop insanity; that currents properly directed may invigorate every organ in the body, and other currents may weaken and injure them, according to the direction;—in short, that all the functions of mind and body have definite locations upon the head and body, the knowledge of which enables us to play upon whatever we wish as the musician plays upon the piano, by understanding the keys.*

Having no space to illustrate this more fully, I can only say that electricity is a master of psychic as well as physical life. It is the master of all the invisible powers or influences that relate to life, seizing them firmly and conveying them wherever it goes. In passing from one human being to another it acts like a physiological contact, conveying the vital conditions and influences of the constitution through which it passes to the constitution to which it goes.

I have long since published the fact that contagion

* All this is published with the demonstrations, but I have not attempted to urge its consideration upon a single medical college, because I am well acquainted with such institutions, and have never known one in which the faculty would welcome any discovery or demonstration that would fundamentally change their teaching. I do not think it the duty of any scientific discoverer to approach as a suppliant those who know nothing of that which he has discovered, and concerning which they have never manifested any scientific curiosity or spirit of investigation. Moreover, having taken the lead as the head of a flourishing medical college in asserting protestant freedom in the profession, and discarding the old code, I was semi-officially told by Professor Gross, then at the head of the old profession, fifteen years ago, that no discovery I might make would ever be examined or noticed by the National Medical Association, as they were governed by their *code* and I was not! After such a declaration it is somewhat amusing to hear those who sympathize with Professor Gross speak of *medical ethics*, as if they had any just idea of the meaning of such terms! Medical despotism has an "irrepressible conflict" with the medical progress which it does not control.

or transfer of conditions is a universal law of life, operative or inoperative in proportion to nervous development and susceptibility. It is my own misfortune to have all morbid conditions contagious, even in a few minutes' exposure, and the great majority of my morbid conditions for many years have been those thus borrowed from others. The medical theory that diseases are *in themselves* of necessity either contagious or non-contagious is a mechanical sort of blunder. Contagion is universal with a certain development of nervous sensibility, and embraces all diseases, while to the opposite class of constitutions contagion is a nonentity, and they handle small-pox or yellow fever with impunity.

Ignorance of the laws of the nervous system has been the cause of this universal blunder which still persists in our colleges and medical literature. But electricity creates universal contagion by transferring vital conditions. The physician who effectively sends an electric current through his own body to his patient adds his own vital influence to the current, but he who receives the current from his patients will very soon realize that he is destroying his own health. The coarsely dogmatic materialism of the colleges and medical authors has prevented their recognition of this very important principle, which soon enforces itself on the practical electrician, who realizes that he must stand on the positive instead of the negative side. All diseases can be transferred in this way, even special local inflammations, but the colleges do not know it because they never look for such facts, as they are not sufficiently mechanical.

Parallel to this is the discovery which I have been teaching and proving so long that I do not know when I first became familiar with it, the principle that electricity carries with it the potentiality of everything through which it passes, and consequently that any number of patients can be medicated in succession or simultaneously by a given dose of medicine without a particle being lost, as it is solidly inclosed. The medical profession everywhere has been educated into ignorance of this and analogous facts. Such things being publicly done and taught, a progressive college would inquire into the facts and institute experiments. But colleges have theories or doctrines which they prefer to facts, and I do not attempt to disturb their confirmed habits of centuries.

My usual method of demonstrating this is to place a sufficient quantity of medicine in a medical electrode tightly closed, and send an electric current through it, which entering by one wire and leaving by another, passes through a group of students, who have joined hands, to the negative pole. In a few minutes they recognize the characteristic medical influence, some very promptly, some more slowly (not knowing what it is). Their descriptions are such as would be given if they had swallowed a dose, and if it is anything with which they have ever been acquainted by taking it, they are able to name it. When I placed one of my medical electrodes in the hand of Dr. A., a leading electrician at Boston, and started a current, he said in less than one minute, "That is Hyoseyamus," which in fact was the medicine in the electrode.

How far medicated electricity can flow and maintain its medical potency unimpaired, I have not attempted to determine, but in my class experiments, when I send the current through fifty feet of wire, I do not discover any perceptible reduction of the effect, and I think it probable that, with a continuous wire and a sufficient electro-motive force, a medical dose might be sent from San Francisco to New York. Certainly it would be practicable in a hospital to send a dose by wire from the laboratory to a patient in any part of the building, and even, in a properly arranged bed, to have the patient under the influence of any current prescribed without even knowing it. Several years ago I described this method of hospital practice in the *Religio-Philosophical Journal* of Chicago. A few days ago I sent medicated currents by telegraphic wires from Los Angeles to Pasadena — eight miles. Three different medicines were used, and the currents were received at Pasadena by five intelligent persons, each of whom recognized the distinct characteristic effects of each medicine as they would be felt from a small dose, but the force of the galvanic battery was not sufficient to make the result as impressive as I desired. The experiment will be repeated when a better opportunity occurs.

The result of my discoveries, as stated in "Therapeutic Sarcognomy," is that all electric treatment should be associated with medical treatment by placing the proper medicines in the electrodes for a static current. This would be the *beau ideal* of pleasant and curative treatment. I now

demonstrate these things only to my students, as I have avoided practice.

In presenting this old story to those to whom it may be new or strange, I would quote from "Therapeutic Sarcognomy," the first edition of which was printed in 1884, the following passage:—

The electro-medical current. For many years (over forty-five), I have been familiar with the fact that medical potencies proceed diffusively from medicines, without their being received into the body, or being even in contact with the surface. I have also for many years known that an electric current through the medicine would carry its influence into the constitution, and even into that of another person, through whom the current was made to pass. Thus in a group of ten or a dozen persons who joined hands, the medicine through which a positive current was passed at one end of the group would be recognized by the whole group through which the current passed, with different degrees of distinctness, according to their impressibility.

The medical profession has believed that medical effects could be produced only when the substance of the medicine was carried into the body by the current, and the possibility of this was long denied. The possibility of carrying in the potency of a medicine without any of its substance, by a current which traverses metallic conductors before entering the body, would be universally and perhaps scornfully denied in medical colleges, though I have for some years been demonstrating its practicability in my courses of lectures, and sensitive individuals have often detected the character and given the name of the medicine affecting the current, when it was one with the effect of which they were familiar.

My psychometric experiments with medicines, showing that millions who have a moderate psychometric capacity can feel the influence of any medicine held in the hands, enveloped in paper, or even contained in a hermetically sealed vial, have been verified in France, not according to my simple and easily demonstrated method to which millions can respond, but by selecting hysterical psychics, and holding the medicine behind their heads, without contact. This was the method of Drs. Bourru and Burot, which was reported to the National Scientific Association of France at Grenoble a few years ago, after having been well verified by the investigations of several medical professors. This method was introduced by Dr. Luys at Paris, but it proved too unreliable to overcome the entire scepticism of the profession. Had they adopted my simpler methods, there would have been no difficulty. But such discoveries as mine do not penetrate the foggy atmosphere of medical journalism so as to reach the profession.

When these facts become generally known, they will refute the common objection to homœopathic infinitesimals, that they do not contain enough medicine, as my experiments prove that we may receive the potentiality of a medicine without a particle of its substance.

If the question should arise, Cannot the electric current which transmits medical, physiological, and pathological influences, transmit as easily psychic conditions, thoughts, or emotions? I reply that it certainly can. In 1841 I made a set of experiments with the late David Dale Owen, the well-known geologist, in his laboratory at New Harmony, to determine the conductivity of various substances for the *nerve-aura* of the human constitution. The record was written out by him, but lost soon after in a stage robbery in Ohio. The law of conductivity was closely similar to that of electricity. But for the higher psychic forces the conductivity is much greater, and one effect of it is seen in the strange sympathies that have sometimes occurred between telegraphers at connecting stations, especially when of different sex.

I have not felt much interest in this metallic transmission because the psychic transmission is just as practicable without the aid of wires, as is shown by psychometry. Friends or conjugal partners may know of each other's death (like Lord Brougham), no matter if on the other side of the globe. The late Dr. Gray of New York had this power with his patients, so have several hundred practitioners in this country, and I have realized the illness of a friend at the moment, in one instance two hundred miles away. From Louisville I sent a letter to a friend at New Orleans, writing in it three words by touching the pen lightly without ink or mark. In her reply she gave me the words. Any good psychometer can catch the impression that another would give through a wire, and perhaps there will be less disposition to doubt this since it is proved that electricity can be sent in any direction through earth, water, or air, and Mr. Stead has shown that messages can be sent without any apparatus whatever. Wires are not necessary—the atmosphere does not hinder. A few days ago, about 9 A. M., Mrs. S. said to her friend: "Mrs. G. is talking about me, and she knows that I know it. She is thinking of going to the seaside!" The friend wrote this to Mrs. G., who lived about

eighty miles away, and Mrs. G. brought me the letter and said it was all true.

The marvellous experiences of Mr. Stead, in which it seemed that a friend at a distance could write through his hand, are not as mysterious as they seem. They simply reproduce the phenomena of psychometry, which I have been publishing for fifty years, and add thereto an automatic action of his hand, accustomed to obey the current of his thought, without any conscious action of the mind with which his psychometric power brings him *en rapport*. But the control of his hand by another is not impossible, for as disembodied spirits do thus control and write through the hands of mediums, I have no doubt that Mr. Stead can thus receive messages from the departed, and even from the living, whenever he shall come in relation with some one of great psychic force. If Mr. Stead should read these lines I hope he will make the experiments I suggest, and not be sceptical if his messages should come from eminent historical characters, for it is as easy to communicate with Cæsar or Socrates as with John Smith if one lives on their higher plane.

Telepathy is beginning to be understood. It requires no wires. It is practicable now and will be practised sometime, to establish telepathic stations round the world, by which a great amount of intelligence can be instantly sent.

If these lines should fall under the eyes of any physicians who fancy themselves liberal or progressive, and they desire to investigate these subjects or coöperate in my investigations, I shall be pleased to hear from them.

As this essay is sufficiently long already, I will conclude by the statement that our entire system of electrical treatment is essentially defective, and that I shall propose a modification which will be as valuable in its practical results as the introduction of Faradism. I shall offer this innovation to THE ARENA.

AFTER SIXTY YEARS.

BY B. O. FLOWER.

The snow of age is on my head,
But eternal Spring is in my heart.

— Victor Hugo.

Of the many who enter life strong and enthusiastic in the cause of justice and humanity, only a few persevere to the end, without faltering, if that end be deferred until the snows of age crown the brow. Some centre their energies on a single reform and battle unceasingly for the despised cause, patiently and dauntlessly braving the contumely and persecution of conventionalism. They are usually very finely strung natures; indeed, I think the reformer who battles for the weak and oppressed, is always almost super-sensitive; hence, the abuse, the sneers and social ostracism he is compelled to endure for the weak, ignorant, and oppressed, whose cause he makes his own, cut into his very soul in a manner little dreamed of by the careless masses. At length, however, the reform is accomplished; the minority becomes the majority, and he who was yesterday denounced as a shallow agitator, an insufferable crank, and a hysterical emotionalist is hailed as a prophet, hero, and sage by that same soulless and shallow conventionalism which scorned him so long as the cause for which he battled was unpopular.

When this hour arrives it carries perils with it for the reformer; it is now so easy to rest on well-earned laurels and enjoy the sweeter melodies of life. The cause is won—nay, not the cause, but one battle in the ceaseless warfare by which man rises to nobler heights; but conventionalism will have it that the *cause* is won, and often the reformer at this point falls by the wayside, ceasing to be a reformer, although he may continue to utter high, sweet, and noble thoughts. The poet Whittier is an example of this class. After the war the despised agitator who for so long had suffered social ostracism, was welcomed into the arms of the conventionalism which had endeavored to slay him. All that was asked of him was that he would rest on his laurels, in so far as aggressive reform work was concerned, and turn his muse to greener and more restful pastures. He naturally hated conflict and loved peace. He chose the velvet, grass-lined banks and rested by the wayside, while Wendell Phillips from the cause of the oppressed black

man turned to that of the enslaved white man and dealt giant blows for freedom, justice and progress so long as his silver-toned voice could utter a protest against inhumanity, injustice and oppression.

Another class of reformers becomes discouraged by the ingratitude and ignorance of those they seek to aid. They find themselves misjudged, misrepresented and maligned by the demagogues who, influenced by the capital of the oppressors or consumed by love of self and petty jealousy, discredit the high, pure unselfishness of single-hearted men and women; and the latter too often, after being made the target for those they would help, become discouraged and lapse into silence; their voices like the powerful guns of a battle ship are stilled, but the spiking is due to traitors on board, rather than to the fire from the enemy.

Still another class who enter life strong, aggressive, brave, and determined to consecrate their best energies to the cause of human brotherhood, gradually fall under the spell of conventionalism; the multitudinous disappointments which beset their pathway slowly dampen the ardor which impelled them onward. Hope, courage and determination give way to a painful and oppressive pessimism. The "Locksley Hall" of youth, which is the story of strength, hope and determination, is changed into the "Locksley Hall Sixty Years After," which is a tale of despair. This is the saddest of all sights, save that of open betrayal or treachery.

In broad contrast with those who aggressively enter the warfare for eternal justice and human brotherhood, but who becoming tired, disheartened, or asphyxiated fall by the wayside, we find a few—a chosen band of lofty spirits—who persevere in the cause until the night comes upon them, and they fall with their armor on, like Victor Hugo, who was a conspicuous representative of this order of nature's royalty. They can exclaim, "The winter is on our heads, but eternal spring is in our hearts." They are prophets—they are more than prophets, for the prophet may only discern the signs of the times and point out the luminous truth he beholds. They are warriors—they are more than warriors, for a warrior may fight for self or in an evil cause. They are heroes—they are more than heroes, for the hero may win glorious victories but afterward rest on his laurels amid the plaudits of an admiring world. They are the servants of progress, the apostles of light, who think only of serving the race, shedding forth the light of justice, dispelling the darkness, and enabling the race to move forward.

Among those who belong to this select band of truly royal souls, who are Poets of the people, William Morris, Gerald Massey and our own James G. Clark are inspiring figures which are still among us. Mr. Clark, like Whittier, battled for the emancipation of the black man. With pen and voice he performed valiant service for the slaves, and when the clash of arms came, as poet, composer and singer he became a threefold inspiration in the struggle for liberty and a broader justice. But unlike Whittier, after the war, was over this poet refused to lay down his armor; he knew the victory was an incident in the history of progress. The enfranchisement of the negroes was not the only enfranchisement to be accomplished; indeed, the black man had only been freed from one form of slavery; he still remained ignorant, and his soul had never been warmed into life by justice and kindness. Moreover, the war, while it had broken the chains of chattel slavery, had promoted special privileges, and led to the enactment of class laws as gigantic in character as they were multitudinous in number; these evils, tolerated at first owing to the exigencies of the time, and because the attention of statesmen and patriots was occupied with the immediate life of the Union, carried with them a potential serfdom more far-reaching and essentially tragic than the slavery which had hitherto been recognized in the New World. Far-seeing minds, when the stress of the war was past, beheld in this growing conventionalism, fostered by special privilege, a menace to the rights of individuals, which threatened to make the republic what the patricians through the power of wealth made of the ancient commonwealth of Rome—the republican shell, under cover of which the most hopeless oppression flourished. Against the aggressiveness of wealth in the hands of shrewd, cunning and soulless men and corporations Mr. Clark raised his clarion voice, even more eloquent than in the old days when he wrote, composed and sung for freedom and the Union before the black man had been freed. It is difficult to conceive a picture more inspiring than this patriarch of Freedom, whose brow is already lighted with the dawn of another life, fronting the morning with eyes of fire and voice rich, full and clear, now persuasive, now imperious, but never faltering, as he delivers the messages of eternal truth, progress, and justice.

I know of no singer of our time to whom the following words, penned by James Russell Lowell in 1844 when writing of Whittier, are so applicable as to the poet we are now

considering. By changing the word *Whittier* to *this poet* in the following we have a more graphic and concise characterization of James G. Clark than it would be possible for me to give:

He has not put his talent out at profitable interest by catering to the insolent and pharisaical self-esteem of the times, nor has he hidden it in the damask of historical commonplaces, or a philanthropy too universal to concern itself with particular wrongs, the practical redressing of which is all that renders philanthropy of value. Most poets are content to follow the spirit of their age as pigeons follow a leaking grain cart, picking a kernel here and there out of the dry dust of the past. Not so with [this poet]. From the heart of the onset upon the serried mercenaries of every tyranny, the chord of his iron-strung lyre clangs with a martial and triumphant cheer."

Mr. Clark, like William Morris, Mr. Howells, and many others of our finest contemporary thinkers, has become an ardent social democrat. Perhaps he is not quite so extreme in his views as the English poet, but I imagine he holds opinions much the same as those entertained by Mr. Howells, and he is even more aggressive than the American novelist, which is saying much, when one considers Mr. Howells' fine and brave work of recent years, and especially his bold satire on present-day injustice, in "A Traveller from Altruria."

In the present paper I wish to group together a few poems of humanity, written by Mr. Clark since he passed his sixtieth mile-post. They are timely utterances, impressing the great truth so nobly presented by Mazzini that "Life is a mission," "Life is duty," and similarly expressed by Victor Hugo when he declares that "Life is conscience."

Mr. Clark is one of the poets of the people, and he clothes the eternal verities of which he speaks in simple and effective imagery, sometimes turning to nature, sometimes to the Bible, for his figures. Here is a really noble creation, a poem well worthy of living in the patriotic heart:

Freedom's Reviville.

The time has passed for idle rest:
Columbia, from your slumber rise!
Replace the shield upon your breast,
And cast the veil from off your eyes,
And view your torn and stricken fold—
By prowling wolves made desolate—
Your honor sold for alien gold
By traitors in your Halls of State,

Our mothers wring their fettered hands;
 Our sires fall fainting by the way;
 The Lion robs them of their lands,
 The Eagle guards them to betray:
 Shall they who kill through craft and greed
 Receive a brand less black than Cain's?
 Shall paid "procurers" of the deed
 Still revel in their Judas gains?

O daughter of that matchless Sire,
 Whose valor made your name sublime,
 Whose spirit, like a living fire,
 Lights up the battlements of Time,—
 The World's sad Heart, with pleading moan,
 Breaks at your feet—as breaks the main
 In ceaseless prayer from zone to zone—
 And shall it plead and break in vain?

Fling off that golden garb of lace
 That knaves have spun to mask your form,
 And let the lightning from your face
 Gleam out upon the gathering storm—
 That awful face whose silent look
 Swept o'er the ancient thrones of kings,
 And like the bolts of Sinai shook
 The base of old established things.

The promise of an age to be
 Has touched with gold the mountain mist,
 Its white fleets plow the morning sea,
 Its flags the Morning Star has kissed.
 But still the martyred ones of yore—
 By tyrants hanged, or burned, or bled—
 With hair and fingers dripping gore,
 Gaze backward from the ages dead,

And ask: "How long, O Lord! how long
 Shall creeds conceal God's human side,
 And Christ the God be crowned in song
 While Christ the man is crucified?
 How long shall Mammon's tongue of fraud
 At Freedom's Prophets wag in sport,
 While chartered murder stalks abroad,
 Approved by Senate, Church and Court?"

The strife shall not forever last
 'Twixt cunning Wrong and passive Truth—
 The blighting demon of the Past,
 Chained to the beauteous form of Youth;
 The Truth shall rise, its bonds shall break,
 Its day with cloudless glory burn.
 The Right with Might from slumber wake,
 And the dead Past to dust return.

The long night wanes; the stars wax dim;
 The Young Day looks through bars of blood;
 The air throbs with the breath of Him
 Whose Pulse was in the Red-Sea flood;

And flanked by mountains, right and left,
 The People stand—a doubting horde—
 Before them heave the tides uncleft,
 Behind them flashes Pharaoh's sword.

But lo! the living God controls,
 And marks the bounds of slavery's night,
 And speaks through all the dauntless souls
 That live, or perish, for the right.
 His face shall light the People still,
 His Hand shall cut the Sea in twain,
 And sky and wave and mountain thrill
 To Miriam's triumphant strain.

Mr. Clark is a profoundly religious man, but he is singularly free from that dogmatism and creedal idolatry, that narrow and fanatical bigotry and pharisaism which have made the church odious to thousands of the finest, truest and most religious natures of the century, and which have led many of the noblest natures to turn from Christianity as something hateful and repugnant to that which is truest and most profoundly divine in man's nature. He is religious, as Jesus was religious, which is not saying that he would be welcomed into fashionable conventional churches to-day any more than Jesus in His time was welcomed among the orthodox religionists of Judaism.

Here is a fine piece of work which might be termed

A Voice in the Night.

I have come, and the world shall be shaken
 Like a reed at the touch of my rod,
 And the kingdoms of Time shall awaken
 To the voice and the summons of God;
 No more through the din of the ages
 Shall warnings and chidings divine,
 From the lips of my prophets and sages,
 Be trampled like pearls before swine.

Ye have stolen my lands and my cattle;
 Ye have kept back from labor its meed;
 Ye have challenged the outcasts to battle,
 When they plead at your feet in their need;
 And when clamors of hunger grew louder,
 And the multitudes prayed to be fed,
 Ye have answered with prisons or powder
 The cries of your brothers for bread.

I turn from your altars and arches,
 And the mocking of steeples and domes,
 To join in the long, weary marches
 Of the ones ye have robbed of their homes;

I share in the sorrows and crosses
Of the naked, the hungry and cold,
And dearer to me are their losses
Than your gains and your idols of gold.

I will wither the might of the spoiler;
I will laugh at your dungeons and locks;
The tyrant shall yield to the toiler,
And your judges eat grass like the ox;
For the prayers of the poor have ascended
To be written in lightnings on high,
And the wails of your captives have blended
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered
And the prisoner and serf shall go free;
I will harvest from seed that I scattered
On the borders of blue Galilee;
For I come not alone, and a stranger—
Lo! my reapers will sing through the night
Till the star that stood over the manger
Shall cover the world with its light.

In the following we have a prophetic picture, and with the insight of a true prophet Mr. Clark shows that the danger of bloodshed and ruin does not lie where the paid hirelings of plutocracy are ever seeking through the capitalistic press to make the masses think danger lies; the supreme menace of liberty no less than of justice lies primarily where Mr. Clark points it out—in the citadel of lawless and conscienceless wealth.

The Fall of New Babylon.

"Be still, and know that I am God!"
This message fell distinct and low
While wealth, with steel and iron shod,
Crushed out the cries of want and woe;
And from the scourged and bleeding throng,
As if to the end the age-long tryst,
With eyes rebuking gilded Wrong,
Shone forth the wondrous face of Christ.

Man heeded neither voice nor look—
For Mammon's vampires asked for blood—
And what were signs and omens took
The forms of conflict, flame and flood;
The tempest down the mountains whirled;
The lightnings danced among the crags;
And far below the breakers curled
And raised on high their battle-flags.

The ocean's heart with angry beats—
Swayed by the earthquake's fiery breath—
Uplifted cities, troops and fleets
And hurled them down to wreck and death;
Then rose the death-yell of the Old—
The old, dark Age of ruthless gain,
Of crouching thieves and warriors bold
Who slew the just and robbed the slain.

For he who led the hordes of Night—
The Monarchs of marauding bands—
Went down before the Sword of Light
That flashed upon the plundered lands;
And stretched upon his mighty bier,
With broken helmet on his head,
And hands still clutching brand and spear,
The King at last lay prone and dead.

The birds of conquest o'er him swooped
In baffled rage and terror wild;
The silent Fates around him stooped
To deck with flowers their fallen child;
And where the powers of shore and wave
Together clashed in border wars,
With systems piled upon his grave,
They left the meteor-son of Mars.

The cruel rule of craft and pelf
Had vanished like a midnight pall;
The cold, hard motto, "Each for Self,"
Had melted into "Each for All."
For every human ear and heart
Had heard the message, "Peace, be still!"
And sought through Freedom's highest art
For oneness with the Perfect Will.

The star of strife had ceased to reign,
And Venus woke with tender grace
Between the lids of sky and main
And smiled upon a nobler race;
And as a brute foregoes its prize
And cowers before the gaze of day,
With backward look from baleful eyes
The wolf of Usury slunk away.

From ocean rim to mountain height
All Nature sang of glad release;
The waters danced in wild delight
And waved a million flags of peace;
For he who held the world in thrall
Through greed and fraud and power of gold,
Had seen the "writing on the wall,"
And died like Babylon's King of old.

When the wealth-producers of the nation learn that the
welfare of all is more important than the selfish interests

of a few petty men who divide industry into warring camps, and by the aid of demagogues who secretly serve the gold power, prevent the concerted action of *all* wealth-producers; when the toilers come to understand that if they unite *but once* and speak at the ballot-box, the power of plutocracy will be broken and the dawn of a truer democracy than the world has ever known will become an accomplished fact; when the breadwinners of earth realize that the man who urges them not to actively enter politics is in reality the most valiant voice that the despotism of avarice and greed can invoke, then we shall have reached a point where the rule of the few will vanish and the laws of equal justice will be felt throughout all the ramifications of government. This is the supreme lesson for labor to learn. Karl Marx appreciated it, and the most far-seeing, single-hearted apostles of humanity since his day have insisted upon it. Toilers everywhere, unite—your hope lies in union; know no creed, party, nation, or race. Let humanity be your family, and justice your guiding star. The motto of the American Railway Union breathes the spirit of this new slogan, and Mr. Clark, quick to appreciate its significance, penned these lines suggested by the motto

"All for One and One for All."

All for one and one for all,
 With an endless song and sweep,
 So the billows rise and fall
 On the bosom of the deep;
 Louder in their single speech,
 More resistless as they roll,
 Broader, higher in their reach
 For their union with the whole.

Wheeling systems sink and rise,
 In one shoreless universe,
 And forever down the skies
 Myriad stars one hymn rehearse;
 Countless worlds salute the sun,
 Planets to each other call,
 Ages into cycles run,
 All for one and one for all.

Kissed by sunshine, dew and shower,
 Leaping rill and living sod,
 Sea and mountain, tree and flower
 Turn their faces up to God;
 And one human Brotherhood,
 Pulsing through a thousand lands,
 Reaches for one common good
 With its million, million hands.

Through all warring seas of life
One vast current sunward rolls,
And within all outward strife,
One eternal Right controls,—
Right, at whose divine command
Slaves go free and captives fall,
In the might of those who stand
All for one and one for all.

Legislation is very largely responsible for the multi-millionaires of this republic, while special privileges of some kind or another have in almost all instances with which I am acquainted been the creators or the chief feeders of the colossal fortunes in our midst. It would therefore seem very clear that to minify the dangers which all thoughtful people admit to-day threaten the republic through the influence of plutocracy, it will be necessary to abolish special privilege and class legislation. This, moreover, is demanded by the quickened conscience of the times, because it meets the requirements of justice. If government has any legislative function it is to foster justice and extend as far as possible the prosperity, happiness and advancement of all the people, instead of lending its influence to a few in such a manner as to enable them to enslave the many.

Furthermore, if, as can be clearly demonstrated, the government has by grants and privileges rendered possible the acquiring of untold millions by a few of the people who have been the beneficiaries of these privileges, it is not so absurd or idiotic as the mouthpieces of the government-fostered plutocracy would have us believe, to insist that the power which has heretofore been exerted by the government for the aggrandizement and benefit of the few, be henceforth exerted impartially toward all the citizens of the republic, and that the enormous disparity of fortunes resulting from iniquitous class legislation and partial and therefore vicious governmental paternalism be in a measure righted by a graduated income tax and a rigid inheritance tax; these claims of industry are eminently just, and were it not for the tremendous power already exerted by the usurer class, they would scarcely be called in question; but the gold of wealth is liberally expended to uphold the tyranny of capitalism, and there always have been and doubtless for many generations to come will be men who will act as sophists in upholding injustice and befogging the minds of people who have never learned to think independently; hence the urgent need of the sincere and conscientious prophets, poets and reformers.

The following poem of Mr. Clark will awaken an echo in thousands of the most earnest hearts of our land who long to join in the songs of the happy, but who hear so clearly the cries of the victims under the wheels that their hearts grow heavy and their voices fail to utter a sound in the chorus of joy.

A Song of the Period.

"Oh! weave us a bright and cheerful rhyme,
Of our land where the fig tree grows,
And the air is sweet in the New-Year time
With the breath of the new-born rose."
This message fell while the engine roared
By the wharf at the city's feet
Where the white-winged birds of trade lay moored
In a vast, unnumbered fleet.

It filled my ears as we moved away,
And the iron wheels rolled on
From the noisy town and the sobbing bay
To the wilds of Oregon,—
Where the mountain cloud and the mossy sod
Are kissed by the self-same rills,
And the torrents beat like the pulse of God
In the hearts of the ancient hills.

And I sung of the broad and generous fields
That were fresh with a promise rare;
Of the mother-breast that sweetly yields
All life to the people's prayer.
But my soul grew sad with a minor tone
From the souls of the outcast poor
Who begged for work—and received a stone—
As they tramped o'er the lonely moor.

Then I thought of the land whose faith was sealed
By the blood of the brave and great,
Of the strong, fierce bird and the starry shield
That guarded the halls of state;
But the Eagle watched o'er the idle gold
That was heaped on the rich man's floor,
While the gaunt wolf leered at the toiler's fold
And howled by the poor man's door.

I cannot join the old-time friends
In their merry games and sports
While the pleading wail of the poor ascends
To the Judge of the Upper Courts;
And I cannot sing the glad, free songs
That the world around me sings
While my fellows move in cringing throngs
At the beck of the gilded kings.

The scales hang low from the open skies—
 That have weighed them, one and all—
 And the fiery letters gleam and rise
 O'er the feast in the Palace Hall,
 But my lighter lays shall slumber on
 The boughs of the willow tree
 Till the King is slain in Babylon,
 And the captive hosts go free.

I will close this paper with one of the finest and noblest poetic creations which our silver-headed prophet-poet of the people has composed since he passed beyond his sixtieth year. It is brave, bold and severe, as the articulate voice of justice is wont to be, when confronting injustice, but through it, as through all this poet's writings, we note the presence of that abiding faith which is entertained by those who believe, nay more, who know that man is fronting the dawn, and that eternal justice broods over the world.

Justice to "Liberty Enlightening the World."

O Liberty! whose searching eyes
 Are fixed upon the distant blue—
 As if to pierce the veil that lies
 Betwixt the Old World and the New—
 What seekest thou in other climes,
 And isles that gem the salt sea foam?
 What findest thou of woes and crimes
 That dwell not in thy chosen home?

Child of the rainbow and the star,
 Around whose path the whirlwind sings,
 Recall thine eagles from afar
 And answer to my questionings!
 Call down thy colors from the clouds
 And nail them o'er the city marts,
 And let thy beacon cheer the crowds
 Of darkened lives and weary hearts.

"And what art thou? to question one
 Whose impulse every bosom warms,
 Whose eagles soar athwart the sun,
 And rock their young upon the storms;
 And who art thou? to ask me why
 I stand upon the New World strands
 And bid my eagles outward fly
 To probe the ills of other lands?"

Men call me "Love" when—bending down—
 I kiss the tears from sorrow's face,
 And "Mercy" when I change the frown
 Of judgment to a smile of grace;
 They call me "Justice" when I shift
 The weak man's burdens to the strong.
 But "Vengeance" when my earthquakes lift
 The tidal waves that drown the wrong.

I fix the headland bounds of Fate
 Against which Error frets in vain;
 I watch by Truth's eternal gate,
 And balance every loss and gain;
 I hover o'er the Lethean deep
 Where Progress mourns her murdered braves,
 I touch the waters where they sleep,
 And lo! they wake from honored graves.

The empty boasts of power and pelf
 Like fleeting vapors round me meet;
 The star of destiny itself
 Climbs from the throne to reach my feet;
 The nations poise upon my scales
 Like cloudlets on the midday air;
 I stand erect where Empire fails,
 And wait serene amidst despair.

"O! thou whose fire-winged word descends
 Like lightning from unclouded zones—
 At whose decree oppression ends,
 And despots tremble on their thrones—
 I bow to thy divining life
 Which every perfect life fulfils:
 My warring factions cease from strife,
 My thunders die among the hills.

"Full well I know the deeds of shame
 That nations in my name have done,
 Whose record lingers on my fame
 Like spots upon the morning sun;
 But while my conquering legions stand
 With sabres sheathed and banners furled,
 Pray tell me of my chosen band
 Whose star and torch illumine the world."

I see a land so broad and fair—
 So free from titled lords and kings—
 That all the tribes seek refuge there
 As young birds seek the mother's wings;
 The fig-tree, orange, grape, and palm
 Grow wild upon her southern plains,
 Where summer breezes drift in balm,
 And blooms caress the winter rains.
 The oceans of the east and west
 Along her borders laugh and roar;
 The mountains sleep upon her breast,
 And vast lakes down her north lines pour.

I see a nation half in chains;
 The mingled blood of all the earth
 Is surging through her fevered veins,
 And striving for a nobler birth;
 The New World's warp, the Old World's web
 In all her garments come and go,
 While from her life the old taints ebb
 And new ones rush with fiercer flow;

Her snowy sails, her keels and helms
Go forth with stores of fruit and bread
To all the kingdoms, climes, and realms
Where man is asking to be fed.

Her star-crowned head proclaims the light
That seers and poets long have sung,
Her feet and skirts are wrapped in night
Where Wrong is old and Hope is young;
No more the lion treads her coast
In war's red pomp and force arrayed;
He leads a far more cruel host
That plunders by the laws of trade.

Her soldier band, whose sabre stroke
Released from bonds four million lives,
Are burdened by a usurer's yoke
More galling than the black man's gyves;
Though gone the auction block of old,
The soul of slavery lingers still;
The chains are forged of power and gold
To bind the white serf's brain and will.

The poor man, robbed of lands he earned,
Goes wandering homeless o'er the moor;
And eagles, into vultures turned,
Stand guard beside the rich man's door;
The masses move with fettered feet;
The classes feast on Labor's toil,
The eagles with the lions meet,
To gather and divide the spoil.

I am not blind; I see and feel,
While Mammon rules the broad domain,
And stretches forth his hand to steal
The garnered sheaves of ripened grain.
I am not deaf, I am not dead,
Though mercy groans in travail pain,
While chartered Murder rears its head,
And children wail for fathers slain.

No longer shall my arm be stayed,
No more my trumpet call retreat
When Truth, by lying lips betrayed,
Is dragged before the judgment seat;
The line is crossed, the doom draws nigh;
Lo! Justice wakes with lifted hand
To write her mandate in the sky,
And not upon the shifting sand.

"But Justice, listen; and behold;
My star upon the darkness gleams,
My upraised torch has not grown cold;
The world is moaning in her dreams;
In dreams of grander conflicts won,
She yearns for freedom, light and air;
And can the child of Washir ton
Be dumb to her unanswered prayer?"

The ages cannot pause to wait
The counter-moves of Mammon's horde,
While Labor lingers at the gate
To beg the crumbs from Dives' board;
The world shall onward, sunward swing
Till torch and star are merged in light,
And all the nations rise and sing
Their triumph o'er the powers of night.

I see a mighty feast outspread,
Where gilded Lords their honors wear;
The banquet king sits at their head;
The guests are drunk on vintage rare;
And far below on every side,
No more by cringing fear subdued,
And murmuring like a rising tide,
I see the countless multitude.

As rivers to the ocean roll,
All tongues and races join the throng,
One purpose burning in each soul,
And on their lips a single song;
One common cause, one flag unfurled,
They kneel to neither king nor clan;
Their country is the round, wide world,
Their creed the brotherhood of man.

The feast goes on; the proud rejoice;
They hear a sound of distant waves;
They think it but the torrent's voice
Complaining through the highland caves;
It is no mountain stream, that leaps
Rebellious from its rocky bands;
It is the lifting of the deeps,
The sinking of the ancient lands.

Resistless as the pulse of doom,
The ocean swings from shore to shore;
And frightened kings flit through the gloom,
Like stars that fall to rise no more.
The high sea-walls of caste are gone,
The pent-up floods their chains have burst,
The toilers face the golden dawn,
The first are last, the last are first.

The Old goes down, the New ascends,
Its sunny isles in glory rise;
A rainbow o'er the deluge bends,
And Labor's curse dissolves and dies;
The gods of gold no more hold sway,
The people bow to truth alone,
And He whose voice the tides obey
Remains forever with His own.

HOW EVOLUTION EVOLVES.

BY STINSON JARVIS.

The processes involved in the development of the muscles are but little understood. But one may be allowed to write of them. Other natural processes, equally real and traceable in their workings, and far more important, must not be inquired into because still less understood.

The search for the North Pole and many another useless endeavor may be commended as long as strictly material methods are adhered to; but little patience is to be found for the considering of those processes of nature which science ignores. This hostility towards unpatronized advance may, however, be of itself an incentive to some who begin to comprehend, no matter how poorly, the further ranges and powers of processes already catalogued. The question continually presents itself: "Is science justified in standing still?—in clinging to such machinal methods as render certain kinds of discovery impossible?"

The study of evolution, although bringing us to vaguely believe in the gradual ascent of all life, is, at the present day, practically at a standstill. In every direction, science faces barriers and impassable chasms. We have not yet discovered how evolution evolves. There have been no explanations. On every side of us we see that unknown alterative processes are at work. We feel sure that they have thus continued at work throughout a past of great duration. But what are they? What will bridge the chasms? Where is the key to the puzzle?

In this paragraph let us generalize. Through making collections of facts regarding them, different processes of nature have often been classified even though we could not explain the working of them. By continuous watching and by carefully kept records we are able to know what effects will be produced in these processes by certain causes. And although we may be absolutely ignorant of the actual working of the mechanism involved, it is still a distinct advance when any part of evolution's progress can be shown to belong to some natural system which has already been reported and classified and partially understood—that is, in regard to causes and effects. This involves nothing more

than the ordinary observation and deduction of science, which indeed cannot explain the workings of the process when a blade of grass grows. It is seen that one blade is longer than another and that certain growths belong to certain species. Some unascertained effects of sun and moisture evidently assist the growth of the grass-blade; but *how* it grows (the working of the process) remains as great a mystery as is the presence of life in it.

If it can be proved that certain conditions of the parental mind, either at the time of conception or during the period of gestation, influence and alter the shape and disposition of the offspring, then we find ourselves in the presence of a fact which when followed to its necessary issues, will be found to remove some barriers at which science has been halted. Darwin did not suggest a reason why a species in nature should in any way ascend in the scale of development. Haeckel and others have shown excellent proof of retrogression; but none have given a reason for progress. Accepting all the doctrine of heredity, as hitherto understood, there never has been a cause assigned for the propagation of offspring in any way more highly developed than the parents or ancestors. This has been as little to be expected as the turning out of different-sized bullets from the same mould. But if, on the other hand, we can prove the above-mentioned prenatal alterations upon offspring arising from parental mental conditions, and not only in human beings but also in animals, then it is more than a presumption that the same alterative processes have been at work in all living creatures from the beginning.

I have elsewhere published* a collection of cases reported by English, American, and French doctors which show, as a whole, that the influence of maternal mental conditions upon the coming offspring may effect almost every imaginable kind of alteration. Another much larger collection, which by permission has been of use to me, was made by Dr. Elliot in order to assist sanitation by tracing the effects of prenatal influence.† References in each case are given in the above works, and the separate facts of the reports, contributed by men like Sir James Paget and many other celebrated practitioners, are not to be questioned as to their good faith. The limited space now at my control does not here permit a reprint of the hundreds of such cases, but

*"The Ascent of Life," by Stinson Jarvis. The Arena Publishing Company, Boston, U. S. A.

†"Edæology," by Sydney Barrington Elliot, M. D. The Arena Publishing Company, Boston, U. S. A.

several may be epitomized to indicate the marvellous effects referred to.

Purefoy reports the case of a woman who, when about four months pregnant, tried to rear by hand a calf of which the right ear, right eye, and fore legs were absent. When her child was born it was similarly deformed—i.e., the right ear, right eye, and right arm were absent.

Roth gives ten cases of hare-lip, one case of spinabifida, one case of cleft palate, and one case of naevus resulting from expecting mothers having witnessed similar deformities.

Dr. Fearn gives the following case: An expecting mother witnessed the removal of one of the bones (metacarpal) from her husband's hand. She was greatly shocked and alarmed. Afterwards her child was born without the corresponding bone which was removed from the father.

Dr. Dorsey reports: Dr. G. sustained a fracture of his leg. The facts concerning the mother were the same as in the last-mentioned case. When the child was born it had on the leg corresponding with the injured limb of the father, and at precisely the same spot, the appearance of a fracture of the limb, and there was also a decided shattering of the bone.

The late Dr. Fordyce Barker, one of the most eminent physicians in America, reported a case where under analogous circumstances a child was born with holes in the lobes of its ears, the result of the mother seeing holes bored in the ears of a favorite daughter. The mother was averse to the daughter's having herears pierced and the operation shocked her. He also reported the case of a bride at the Gramercy Park Hotel, New York, who sat down at the table opposite a gentleman who had three daughters, all with hare-lips. The young wife was overcome by the shock and her own child when born had the same deformity. He also quoted Dr. Maguire, of Richmond, Va., as to a slave cutting off one of his great toes to maim himself and thus avoid being sold into another family. This was done in the presence of his mistress, then expecting. Her child, when born, lacked the same toe.

Malebranche reports case of expecting mother who through curiosity was led to witness the breaking of a criminal "upon the wheel"—(*by* the wheel?). She shuddered at every blow and almost swooned at the victim's cries. When her child was born, it was found that its limbs were broken like those of the malefactor and in exactly the same places. The account says: "This poor infant, which had suffered pains of life before birth, did not die, but lived for twenty

years in a Paris hospital—a terrible instance of the ability of the mother to alter and distort the infant in the womb.”

Dr. Minot, of Boston, tells of a patient whose child was born lacking all the fingers of one hand. The mother had been greatly shocked when sitting in a street-car opposite a man whose hand was in this condition.

There seems to be no end of cases of above kind, in which the mother has received shock either in personal injuries or in witnessing the calamities of others; or has in some way become concentrated, either through her affections, admirations, or compassions, or in the fascination of horror, upon some object which the creative processes within her copied and reproduced.

But more remarkable, perhaps, are those more frequent cases where *enceinte* mothers have by their own determined effort and continued concentration altered their coming children while they were yet in embryo and have made them, both physically and as to special mental talents, markedly different from their other children which were before or afterwards born. The reported cases show that the musical, the mechanical, the engineering, and other desirable talents have been conferred upon children by the intentional concentration of the mothers. Bonaparte's genius for war receives the fullest and most instructive explanation. But perhaps for the argument of this paper those cases are most valuable which show how infants take the likeness of any figure or picture which fascinates the mother during gestation—children who are totally unlike either the parents or their previous or subsequent children. Beautiful dolls, figures in wax, and fascinating statuary have all been reproduced in life. And it may seem strange enough when a colored picture in a Christmas number of the *Illustrated London News* is copied into a living being. Yet so it has been, as shown in case reported by Dr. J. Adams in his “Advice to Mothers.” Here, the expecting mother conceived a great admiration for the picture referred to, in which was represented a child—very fair, with light yellow hair. The print was framed and hung at the foot of the bed. Mrs. and Mr. P—— both had decidedly dark complexions and hair, as had all their previous and subsequent children. But the child in question proved to be simply a reproduction of the picture. French lithographs and all kinds of other inanimate things that caused intense admiration in the love of the beautiful, or gave rise to the fascination of horror, have been copied with wonderful exactness into human beings.

These facts, which in former years were sometimes dis-

missed unnoticed as "old women's stories," take a very different aspect when certified to by the most clever and careful men in three continents. And perhaps I have gone far enough in citing cases to show that the sometimes lovely and sometimes awful workings of these processes are realities in the creation of animal life which must be considered in any study of evolution. There is no end to the multiplication of proof, and when the potency and universal range of this power are realized, the development or ascent of animal forms becomes not only reasonably possible but also to be expected.

Once perceive that longings and strivings regarding daily necessities have an effect upon the embryos of animals, and it will be seen that progress, no matter how slow, must necessarily occur without being consciously sought. Every seemingly perfect apparatus which animals possess for providing food, for attack, defence, or flight will be understood. It has been discerned by everyone, I suppose, that in the contests of nature the victors seem to be pervaded with convictions as to their own strength and size, exaggerated by the sexual vanities which are everywhere present. At the time of mating and breeding, the sexual vanities are always at their highest; and it is at this time that the female possesses in an extraordinary degree that faculty for mental picturing which brings about such marvellous results. At this time she seeks to be continually in the society of the male and to continually look at him. It is a season of craze, and, as with all nature's creativeness, of delight—with extravagant attempts at allurements on one side, and on the male side with all those curvetings, trumpetings, and general shows of bravery which mark the male sexual vanities.

These periods supply the only times at which the female exhibits such an evident delight in regarding the male. Before these periods, and between them, she avoids his direct gaze—for reasons which appear more clearly when the study of hypnotic effects is combined with the study of animal generation. It is at these times that a portion of the causes catalogued in the theory of "natural selection" appear to have a certain limited part to play. "Natural selection," however, only implies good choice (as to strength, beauty, activity, or other desirable qualities) which, however prevalent and to a certain extent an aid to good development, can never produce offspring more evolved than its parents or ancestors.

At this period, when nature enforces so much mental photographing, the same effects which we have noted in the

reported medical cases regarding humans come into action. The craze is for more strength, or more beauty, or more activity, or more of any other quality peculiar to the species in which the process is being utilized. No matter how hideous, according to some critics, the male may be, he is, by a kind dispensation of nature, for once considered beautiful, and he is not only pictured over and over again by the imaging faculty of the female, but he is also reproduced in the offspring with any physical peculiarities which the female magnifies in her craze and fascination. This explains how breeders of bulldogs succeeded, after a number of generations, in producing a dog with a much more prognathous jaw than any of his ancestors. Such intentional productions, accomplished by unscientific persons and in which extraordinary alterations have been effected in domesticated animals and birds (especially pigeons), have remained entire mysteries.

Although the female mental picturing could by itself produce no more evolved offspring than its parents, it will be seen from the reported medical cases that the "ideals" created in strong desire will also be reproduced. It is a rule in nature (its impulse towards improvement) to picture, imagine, and desire not only the best but also better than that which has previously been considered best. As in the case of the lengthened jaw of the bull-dog, it may be some physical peculiarity which during the craze of the female is exaggerated and through the effects of fascination stamped in this exaggerated form in the imaging processes and thus reproduced in the offspring. But the same process and result is evidently applicable to any other kind of development. In either human or animal it will be something that fascinates the female, either objectively or in ideal, during the love-period or subsequent gestation. And it may also be the result of striving for daily necessities during gestation. Concerning the human, I speak of these fateful mental concepts as "ideals," and I must not be misunderstood in applying the same word to animals while referring to their own grade of desires, each according to respective planes of imagination and development. A human mother wishes her child to be shaped like some statue. The result is what she so continually desires and pictures. But among the animals there will during the craze be a picturing and sometimes exaggeration not only of the physical peculiarities, colors, and oddities which fascinate, but also of the qualities which in the different species constitute their own peculiar delights and abilities.

I do not of course mean to say that a lower-grade animal like, for instance, a tigress, must necessarily create in her mind any definite picture or concept of superior development in order that these causes may effect development in offspring. Nor do I suggest that she gives, as in the human cases, one thought to the future condition of her offspring—because if she could do this, as the human has done it, she would ere this have been as highly developed as the human, and would be as little like the present form of tigress as the human is like that intelligent poor relation the quadruped baboon. Thus, parenthetically, we will observe that all unimaginative animals, or rather those whose imaginations only contrive devices for procuring food, etc., will probably not rise beyond their present form, which perhaps is now perfect for all their purposes and methods of living. They have no "ideals" beyond their present methods.

It is therefore evidently true that *the ascent of life is the ascent of the ideals*. That this is true in regard to human beings, the whole history of man bears witness.

The records prove that qualities idealized will inevitably be reproduced in offspring. Thus when a species is so far advanced that it may delight in its cunning, then this quality is bound to increase, though totally unrecognized as a mentality. And in the certifying of the recorded facts it will be seen that when once brain-power became recognized as an advantage and idealized it was so bound to increase that the present difference in mentality between man and ape loses all significance as a barrier to the tracing of man's evolution. Indeed, the real and only cause for wonder is that the difference in mentalities and cranial capacities are not twice as great. I convey the proofs regarding the human cases into lower animal life to show that the desire for such abilities as the male exhibits during the mating period and the picturing of him during prolonged and delighted gaze, together with the heated magnifying of all such peculiarities as then fascinate, will, as with the human, produce improvements in offspring which are Nature's inevitable reprints.

And to these causes must be added the modifications impressed on the embryo through strivings and desires that are present in the acquiring of daily food during gestation. For instance, the female ant-eater, whose food is acquired by thrusting its nose into ant-holes, will during every day of its life be struggling to push it further through small apertures. Here, as proved with the human, daily necessities and desires of the mother shape the offspring. Thus the ant-

eater's snout has become marvellously fitted for this work—though the same animal has kindred which do not live on ants and consequently possess snouts entirely different. In this, as in all other cases, Nature's proofs are its results. All we have lacked has been the detection of her methods.

Once in the possession of the facts which illustrate these processes, anyone can discern the workings of them throughout created beings, and in ways which do not require books, but only observation and deduction. The present study of the effects of these prenatal influences is rediscovering a knowledge that was evidently enjoyed, to a certain extent, at a previous time. Under the law attributed to Lycurgus (who, as Anthon says, studied under the Brahmins in India) the Grecian women who were about to become mothers were compelled to visit places where they were surrounded by the most artistic statuary—the finest, indeed, that the world has known. And the suggestion has been made (which I must repeat, without proof, on account of its probable truth) that it was this system which gave the ancient Greeks their extraordinary personal beauty.

Short reference must also be made, in passing, to the prevalence of the Madonna type of faces among Italian women whose ancestors have for generations worshipped before pictures which held the highest artistic ideals concerning the mother of Jesus; also to the frequent appearance among men of the Christ-face as imagined by high-minded artists—widely diversified in detail, yet all conforming to one general type—the offspring of generations of pious mothers who were aided by good art.

In this article I am not concerned to explain the inner workings of the processes to which I have referred. I am only obliged to first prove their existence and potencies and then indicate the parts they play in the development, infinitely diversified, of species. Collections of known facts, with the deductions which necessarily arise from them, are not lessened in value by the fact that to us, and to our juvenile ignorance, nature seems to work in magic. Nothing is more cheap, easy, and commonplace than to make an epithet of the word "magic" when events seem to us to partake of miracle. Much of what was formerly regarded as magic and miracle is now understood by every schoolboy to be merely the common operations of nature; and it is almost impossible at the present day to estimate the value of the studies which will explain to the common understanding these other methods of nature by which alterations are made at the time of reproduction and by which lower forms of

animal life may gradually ascend through many generations to higher forms.

The effects of the phase which in lower grades is called "passion" and in its more evolved conditions is called "love" seem about to be ascertained much more definitely as further records are made concerning the embriotic alterations. This phase, whether in its lowest or highest grades, has been acknowledged to be the most coercive one that is known to its possessor—when its possessor is normal. It has provided the chief theme of literature, has made history and continued all animal life. The reason underlying this universal coercion cannot be said to be entirely hidden from us when the marvellous alterations caused in the processes which it sets in motion are studied and classified. On this subject, all our facts point in but one way, and no efforts of materialists to belittle the dominant necessity of nature have succeeded. A novelist said, "No one laughs at love until love has first laughed at him," and the best thought of man has continually sought to more definitely ascertain love's place in nature. In the search among the innumerable evidences of its control, various persons have marshalled proof to show that a genius is always the offspring of a love-marriage—not necessarily born in the atmosphere of wealth, education, or refinement, or in the sometimes artificial wedlock, but always and only in the holiness of nature. Others, for example, have shown incidentally, that the extraordinary history of the Jews is also the history of exclusive domestic passion and home affection—that their genius for business which gives them the financial mastery has been the inevitable result of their racial ideals—a genius produced in that home life integrity and nearness to nature which can produce any kind of genius. And every other race when similarly studied is found to be, both physically and mentally, the outcome of its most prevalent ideals. From the lowest to the highest these ideals are all exhibited in offspring. At the present time a variety of genius is born daily into the world, but this human wealth was almost unknown until woman ceased to be a toy and high grades of love began to influence creation. The natural evolution of passion into love, which is the greatest outcome of animal existence, is illustrated in every portion of its advance in its effects upon generation. The great book lies open for all to read. And love's place in nature cannot long remain a secret when nature's best proofs—its results—are studied.

Before concluding it may be well to regard the question

as to whether the imaging processes of the mother as here illustrated are the sole media for reproducing the peculiarities of the father. Dr. Brittan's reference to "a kind of electrotyping on sensitive surfaces of living forms" is an attempt at explanation of the old-time idea, which for general credence will require further proof when science gives this subject its attention. Opposed to this, however, are arrays of facts which seem to assert that unless the father has been "imaged" he is not copied in offspring. The children of a second marriage often resemble, not the real father, but the first husband; and this will probably occur in every case where the first husband has been loved, while the second is not. Facts similar to the above are, as to *results* simply, within the common knowledge of breeders of dogs and horses, as I am informed. Indeed, speaking of humans, it is still more marvellous to find that the imaging processes may be independent of marriage with the person who is copied in offspring. In a reported case an innocent couple were for some time engaged to be married. Under force of circumstances which need not be explained, the man was compelled to remove to California and his former *fiancee* married another. Her children are now the counterparts, not of their real father, but of the man whom the mother has not ceased to image and love, and whom she has not seen since his first departure. Again, the reported cases prove that an intense admiration on the part of the mother for prints, pictures, dolls, or statuary may altogether displace the husband in her imaging faculties. A reasonable doubt is therefore raised as to the old belief concerning transmission of paternal peculiarities to offspring. This, however, is only mentioned as a side question.

I have in this paper confined myself almost entirely to those realities which are vouched for by numberless scientific men and which the most inveterate materialist must consider; and I am, I think, well within those comparisons of facts which the most rigid rules permit.

OMNIPRESENT DIVINITY.

BY HENRY WOOD.

This is a scientific age. The domain of exact investigation is visibly broadening, and limitations are being pushed back in all directions. There have been other periods noted for their intellectual activity in certain directions, during which lofty climaxes have been reached. Great waves of architectural and artistic accomplishment, eras of scholastic research in philosophy, theology, ethics, and jurisprudence have risen to flood-tide, and finally receded to make room for their respective incoming successors. The manuscripts and tomes of the world have been crowded with facts and truths, and these have been heaped up in unrelated piles until their apexes reached as high as the breadth of their respective bases would permit. The artist, philosopher, geologist, astronomer, theologian, physician, scientist, economist, and jurist, each, independent of the others, staked out his own territory, surveyed its boundaries, erected a high fence around it, and then proceeded to build thereupon. Imposing intellectual pyramids have thus been reared with painstaking accuracy, but each has been distinct and unrelated. Like a gigantic mathematical puzzle, all these departments have been in irregular-shaped fragments, and no one could fit them together. Facts, when isolated, are not facts, and truths out of relation tell lies.

In the present paper, the fourth and final of this series upon the great kingdom of mind and its relations, it seems logical to conclude with a synthetic, though concise survey. A study of the parts from the standpoint of the whole is as interesting and profitable as is the converse and far less common. It is true that some advanced theologians have given us very attractive concepts and glimpses of the "Immanent God," but much remains to be done to bring this stupendous truth into the narrow, crowded, materialistic consciousness.

While specialty of pursuit is an obvious present characteristic, a deeper survey reveals a remarkable levelling of barriers and a general unification. The world has been crowded with acquired knowledge, so called, nine-tenths of

which has been not only useless but misleading. To have a great stock of facts at command was to be "learned." Education consisted in packing them in tiers in the human mind. Even if they were rubbish they made an imposing appearance. The man who had the most showy mental storehouse, with its shelves all labelled, towered above his fellows.

But a great change is apparent. The features in high relief at the close of the nineteenth century are interrelation and reinterpretation. A thousand disjointed truths are found to be meaningless, for it is only *truths in relation* that leads to *the truth*. Only when dovetailed together do they acquire value. As Pope aptly observes:

Not chaos-like together crush'd and bruis'd,
But as the world, harmoniously confus'd,
Where order in variety we see,
And where, though all things differ, all agree.

The synthetic method constitutes the present renaissance. The leading factors that are involved in the ushering in of the new dispensation are the evolutionary philosophy, the recognition of law as universal, and the third and greatest—only yet in its dawn in the human consciousness—the discovery that the established order is beneficent and that only.

"O happiness! our being's end and aim!
Good, pleasure, ease, content! whate'er thy name:
That something still which prompts the eternal sigh,
For which we bear to live, or dare to die."

The kingdom of heaven is at length philosophically interpreted as a subjective condition rather than an objective locality. Nineteen centuries ago the Christ-quality which found early and complete expression through the personality of Jesus distinctly declared that it "is within you," but till now the world has hardly been evolved up to the level of such a comprehension. As the law of the spiritual domain is discerned, the subjective elements which constitute that "kingdom"—which though immaterial may be present here and now—are scientifically recognized. The spiritual chemism which selects and intelligently combines the necessary constituents for this grand consummation in man, is as exact and orderly as is the material compounding of the laboratory.

Either section of a beautiful polished sphere that has been shattered in twain is no more incomplete and fragmentary

than is a science that is unspiritual, or a religion that is unscientific. Each when severed from its counterpart is not only arbitrary and abnormal, but misleading. The outcome in one case is a capricious supernaturalism, and in the other, a pessimistic materialism. Either one, untempered by its complement, is false. Congruity, adaptability, and beauty are set at naught, law dishonored, and the cosmos made to appear chaotic. To constructively bring together in the human mind these apparently ragged fragments in their true unity is the grandest work of this remarkable epoch.

Evolution, for so long regarded as atheistic and irreligious—and even yet tolerated only because of its cumulative and irresistible proofs—has done more to build up an intelligent consciousness of the One Infinite Intelligence, Goodness, and Will, than all the dogmatic formulas extant.

Descartes took a few detached facts and studied them in relation. Darwin fitted in many more. Wallace increased the stock, and Spencer made immense additions on every side. The Great Unit has now grown so that it is certain that niches will be found for all the fragmentary facts of the past.

But the greatest intuitive mind of modern times, who instinctively *saw* and *felt* the oneness and interrelation of all things, was Emerson. He was the fittest channel through which the combined ripened inspiration of the past could become focalized and articulated in the present era. The materialistic evolutionists wrought upon the outer crust among details, while his spiritual perception glanced through and through. He refined and translated mechanical sequences, and pierced through their outer coverings to the divinity within. He also divined that the one great human complement is conformity to law. That genial and spiritual philosopher, Henry Drummond, has also done noble service in the release of the minds of men from a supposed capriciousness of executive will in the spiritual realm.

Omnipresent Divinity, or the Allness of the Good, though taught by the highest and truest interpretation of the Christian Scriptures, and also in sacred writings other than the Hebraic, has been too transcendent a truth to find easy lodgment in the unspiritual or even in the intellectual understanding. The ancient seers, who in varying degree were spiritual experts, had visions and experiences of it, and it had temporary manifestation in the days of the primitive church. But notably in the time of Constantine, when church and state became allied, there was a decline from

spiritual purity and power to an intellectual and scholastic dogmatism, characterized by a great influx of creeds, ceremonies, apologetics, and controversies. The anthropomorphic idea of God was absorbed from the heathen nations, and even yet it is not displaced. A deific "Person" who will change his plans upon importunity, susceptible to improvement upon human suggestion, having various limitations, and working the universe from the outside, has been the mental concept of the Eternal Spirit in the average human consciousness. While with their lips and theories men have spoken of Infinite, Omniscient, Omnipresent Love, Will, and Intelligence, they have held in their thoughts an image, limited, local, and personal, often substantially a telescopic likeness of themselves.

A philosophical and vital at-one-ment, with the Divine Mind and method, should supersede the technical, commercial, supernatural, and super-reasonable atonement. No artificial objective bargain or purchase through physical blood and suffering can sever cause and effect, or formally restore violated order. Such a belief has made men careless of conformity to divine law, because they counted upon the possession of this magic subterfuge.

To misinterpret the supreme love and goodness of the Divine Mind, deranges the beautiful and normal relation between Divinity and humanity. The established order has never been abruptly broken into, and never will be. It is transcendently grand, beautiful, and harmonious. Human wisdom and importunity cannot improve it, for it needs no revision. Only conformity therewith in thought, understanding, and consciousness can fill the cup of human satisfaction and felicity. Such a supernal philosophy when thoroughly assimilated, will, from its very nature, heal human ills on every plane of expression. Man's idea of God is the very corner-stone, not only of his wholeness and happiness, but of his very being.

The dogmatic concept of the Holy Spirit as an infrequent supernatural influence "sent" or "poured out" by degrees, in response to importunity, literally means that Omnipresent Divinity is extremely variable in its omnipresence. Man has thus tried to fasten upon God the changeable states of his own consciousness.

"But greatness which is infinite makes room
For all things in its lap to lie;
We should be crushed by a magnificence
Short of infinity."

The scientific (exact, true, and lawful) Holy Spirit is an ever-present, practical, everyday Force, which will occupy the soul-consciousness of man as he gives it room. It is a "present help," or only another name for Omnipresent Good.

Can it be said that such a divine philosophy in any way dishonors or undermines religion (from *religere*, to bind to God) when compared with the past supernaturalism? Just the reverse. It not only honors and confirms everything that is pure and good in religion—as a life—but it consecrates all the other departments of human activity and lifts them up to a supernal level. It makes *all* truth religious truth, and *all* life divine life. It purifies the whole discordant realm of the "common and unclean" which has so long darkened and benumbed human consciousness.

The fish in the sea might as reasonably bewail the absence of water as for man to theorize about the "withdrawal" of the Spirit. Perhaps the denizens of the deep could not become oblivious to the surrounding medium, but it *is* quite possible for man, owing to the free moral choice of the ego, to shut even the Universal Entity out of his consciousness. Although immersed in it, yet, measurably, *to him* it is not only far away but really nonexistent. It was formerly said that it had been "grieved away" or had "taken its flight," which means that man had only closed his eyes or rather his thoughts. The vital importance of the cultivation of the creative thinking faculty, set forth in a former paper, will be especially manifest in this connection.

Paul's immortal aphorism, "In Him we live and move and have our being," is no less scientific than religious. The resurrection of modern science will take place when it bestows some attention upon mind as well as matter, thoughts as well as molecules, soul as well as body, the spiritual as well as the material, and when it recognizes that *law* is as imperiously exact upon the immaterial plane as upon that of sense. Material science is not to be ignored or left uncultivated, but supplemented, rounded out, and interpreted. When severed from its relations, even its axioms are untruthful.

The limitations of God that have dwelt in the minds of men have been the basis of prevailing limitations in human expression. The kind of a Deity that one worships, whether formally or informally, at once determines the status of the worshipper. Idolatry, though unconscious, is perhaps as general in Christendom as elsewhere. Among the so-called "heathen," at least with all the more intelligent classes, the "graven image" is only a symbol, or a visible fulcrum to

aid in mental concentration. Unseen graven images are a thousandfold more numerous than the visible idols of heathendom. Not only do men "fall down" before the blandishments of wealth, luxury, passion power, and sensuous pursuit, but they substitute a great variety of blind forces for the One Force, and of unrealities for the ideal Reality.

As the Absolute, Unlimited, and Unconditioned are incomprehensible to the human mind, the highest subjective ideal of which the individual is capable receives the adoration. By immutable law man grows into the likeness and conforms to the quality of his Model. All growth is through ideals, but among them all each man always has *one* which to him is supreme.

The divine nativity being universal, man is ever restless until he returns to the "Father's house" and finds the counterpart and complement of his being. Deeply imbedded in his very constitution there is a subtle soul-hunger which—as demand always presupposes supply—will at length be satisfied. Pursuit in the wrong direction, and ignorant, unsuccessful searches for the normal divine satisfaction, make up those appearances which we call evil, disorder, disease, fear, grief, sin, and pessimism. All these negatives and deficiencies are not entities, but distorted and fragmentary views, delusive and mistaken impressions of the great Ideal. The whole objective cosmos is orderly and good, but the clouded and warped subjective lens colors the universe to the observer. The soul-vibrations are discordant with the chords and tones of the divine economy.

Man is immersed in an infinitude of unmanifested Good (God), and it presses in upon him in order that he may embody and manifest it. Vibration with its harmonies makes him transparent in soul, so that it shines through him without obstruction. Materialism clouds and thickens such clearness into opacity, and friction is the result.

The bewildered mentality evolves its own spectres, and clothes and arms them with fantastic terrors, and they people the thought-domain, and, in due time, press forward for ultimate or physical expression. These dark shadows—for they have no positive reality—have all been named, crowned, and subjectively materialized, until they have become a great host of leering demons. For ages we have been descending to their own plane and there waging an unsuccessful and perpetual warfare against them. We have vainly expected to conquer demons with demons, evils with evils, and shadows with shadows. We have fought with

rusty and untempered material weapons, but have left in its scabbard the keen and glittering "sword of the Spirit."

Among the latest therapeutic refinements, we essay to drive out diseases with their own kind and relation (slightly toned down through "cultures"), thus ever pursuing some brilliant and scientific *ignis fatuus* into the foggy abyss of materialism. We even poison the blood of our innocent and unsuspecting equine servitors, and then transfuse this abnormal sanguinary abomination (anti-toxine) into our own economy, expecting to cast out evil with evil. It has been reserved for this highly developed age to torture animal sensibility—in the name of science—with wholesale vivisection in order to study prolonged agony. We may well exclaim with Madame Roland (slightly paraphrased), "O Science! Science! how many crimes are committed in thy name!" Cultures of disease germs are made, multiplied, and sent out in the interest of so-called science. Evil will never be exterminated by sowing its seeds broadcast, even though they be somewhat diluted in quality. Only light can dispel darkness, and only good can drive out its opposite. "God made man upright" (ideally and potentially), "but they have sought out many inventions."

To open the recesses of the soul to the ever-present Universal Goodness is to displace all distorted negatives. They cannot abide the divine companionship. Conscious communion and oneness with exuberant, all-abounding Life and Wholeness sweeps out all beliefs of the power of evil, for there is but one real objective Power in the universe, and that is Good. If there were other and adverse forces, Good could not be omnipresent and unlimited.

The Rev. A. W. Jackson, in his splendid little work, "The Immanent God," recalls the impressions of his early childhood regarding the Deity. They are so typical and widely representative that they are of instructive interest. Recounting them, he says: "Over my head, in the first place, was a firm-set Mosaic firmament. Reared on this was a vast oval throne, around which were troops of angels, ever in readiness to praise or serve. Beside this throne on a lower seat sat the Christ, with benignity and mercy in His look; and on the throne itself a figure of a man of vast size, with round cheeks covered with beard, sitting in imperturbable majesty surveying the world and issuing decrees respecting it, and looking down with calm severity upon the deeds of men."

This may appear childish, yet such a mental picture, refined and expanded in varying degree, has formed the

basis of much of the theology of the past. In a crude way it delineates that which has been inferred from dogma, gathered from hymnology, outpictured by poetry, and interpreted from the *letter* of Scripture, and by these means firmly lodged in the human mind. Even yet the hard outlines of such materialistic idolatry are but slowly dissolving. In a peculiar sense it is subjectively true that each worshipper creates—in and for himself—his own Deity. He pays homage to his individual concept of the Reality, rather than to the Reality itself.

It is clearly obvious that an ideal which may be defined as Omnipresent Love, Law, Life, Spirit, and Goodness is higher, purer, and more ennobling than one which would naturally be conveyed by the term "Person." This is yet further evident when the word takes on additional limitation from its usual representative pronoun "He." This comment is only made to call attention to the bald poverty of conventional language. We take cheap terms with commonplace associations, and from force of habit stamp them upon the Infinite. They should be vehicles for the highest ideals, and, so far as is possible, unweighted by limitations.

But even in sacred literature we find deific appellations which are not only limited, but, by association, unmoral, if not immoral. A few of these are Lord, King, Sovereign, Ruler, Judge, and Potentate. The associations connected with the general personal use of these terms have been largely autocratic, despotic, oppressive, vain, and sensuous. They have humanized God and not spiritualized man. Oriental monarchs and despots left their stamp upon these official titles long before there was any general idea of human brotherhood and unity. Bearing in mind the wonderful moulding power of thought, what a contrast between the past concept of the "dread Sovereign of the skies" and the supreme consciousness of the Universal Life and our oneness with it! The latter ideal, held in the field of mental vision, sends an influx of vital invigoration even down to the subsoil of the physical organism.

When man turns his gaze Godward, that which he sees is colored by subjective states and prejudices. Jealousy, wrath, and anger have been looked upon as divine features, and the crude pictures of the Deity that have crowded the human mind have represented Him as cruel, as mocking at calamity, fond of flattery, and with innumerable other human foibles and prejudices. Under the discordant and depressing mental idolatries of the past, it is not strange that such a general nightmare has brought into manifesta-

tion a great host of mental and physical inharmonies and disorders. The idea, or the ideal, of God shapes the deep formative basis of human expression. A distorted view of the "All in All" produces a universal eclipse of Goodness, and renders normality and sanity almost impossible.

In the light of the great truth that universal law is beneficent, adversity disappears, discord is transformed, evil dissolves, the Sun of Righteousness (right thinking) arises, sickness is healed, and darkness flees away. We are backed by the forces of the universe if we adopt its methods and vibrate with its harmonies. The host of subjective spectres, demons, and torments are only bats and shadows which disappear into nothingness when the white light of Omnipresent Divinity floods the consciousness. This is not poetic imagery, but belongs to the new scientific recognition of the higher thought. To "practise the presence of God" is no strange, illogical exercise, but a rational, everyday accomplishment.

Everything is secular, and everything divine, and all life is included in the One Life. Heaven is neither more nor less than conformity to law upon every plane. It involves a displacement of all negatives and deficiencies with an overshadowing consciousness of the All-Good. In proportion as divinity at the soul-centre is recognized and held as normal, the visible circumference, with all its dependent relations, will fall into line. In the profoundest sense there is but One Mind and Life, and all individuated expressions of this Universal become dry and barren when out of conscious connection with their great Primal Fountain. With open conduits ever maintained, the supply is perennial and overflowing.

THE PEOPLE'S LAMPS.

BY PROF. FRANK PARSONS.

PART I. ELECTRIC LIGHT (*Continued*).

§3. *The Actual Cost of Producing Electric Light* under given conditions, is a matter of the utmost importance to the investigation undertaken by this committee. In order to make true estimates and comparisons, it is necessary to study all the conditions that affect the cost of production, and understand the effect of variations in those conditions, which are: the *candle power* of the lamps, the *hours* of burning, the *source of power*, water or steam, the *cost of fuel*, the *wages* paid for a given time of given labor, the *volume* of business (or the total amount of light, heat, and power supplied by the plant), the *density* of business (or its distribution in time and space, the number of hours the plant is run in the twenty-four, and the number of standard lamps, or their equivalent, per mile and per acre), the *capitalization* per lamp (which varies largely with the percentage of the capacity of the plant that is in use, with the method of construction, overhead or underground, poles of wood or iron, or towers, the quality of engines and boilers, etc., the size of the plant, and the date of its erection), the *depreciation* and repairs (which depend on the character of construction, volume and density of business, progress of invention and discovery, etc.), the *cost of supplies*, rates of *freight*, *insurance*, *interest*, and *taxes*, and the *combination* with some other industry or department of service.

The items of cost are divided into two groups, called "fixed charges" and "operating expenses." The first includes taxes, insurance, depreciation, and interest, which are termed fixed charges, because they relate to, and are estimated upon, the fixed capital; all other items are classed as operating expenses. The aim should be to determine the cost of a standard service under standard conditions, and to ascertain the laws which govern the changes of cost produced by departures from the standard service and conditions. To permit perfection in such

researches, electrical bookkeeping must become more analytic than is usually the case to-day; but sufficient data exist to enable us to reach a fair approximation to the truth. It will be remembered that we have already settled upon the 480-watt, or 2,000-candle-power as the standard lamp; and such a lamp burning all night and every night, or 3,950 to 4,000 hours a year, constitutes the standard service. The standard street lighting station would be one rendering the standard service, with units large enough to attain the best economy.

Just what size a station should have to secure the highest efficiency is difficult to decide. In practice so many other causes intervene to affect the cost of light that the effect of size cannot be followed in the returns. On principle it is clear that, other things equal, a station using large units in engines, boilers, and dynamos has a great advantage over a small station. A 100-horse-power engine costs 50 per cent more per horse-power than a 500-horse-power engine of the same make. A similar difference exists in the cost of large and small boilers. A 60- or 80-light Wood dynamo costs \$35 to \$37 an arc of capacity, while a 10-light machine costs \$70 an arc, and a one-light machine is worth \$175. There is another saving with large stations in the reserve. A station with a single 50-horse- or 100-horse- or 500-horse-power engine must have a second engine of the same power in reserve (if it wishes security from interruptions of service); but a station large enough to use 8 or 10 engines of 250 or 500 horse-power not only gains the advantage of working with large units, but the further benefit of needing only a small fraction of its working force as a reserve; a single engine in reserve, one-tenth of its working force, would be sufficient. The same principle applies to boilers and dynamos; a large station can do 10 times or 100 times the business with the same reserve investment that a small station makes for the same security. Again, a 2500-arc station does not need 25 times the land and buildings required for a 100-arc plant, but only about 8 times as much; not 50 times the space a 50-arc plant requires, but only about 10 times as much. So the chimney for a 2500-horse-power station does not have to be 25 times as high, nor 25 times as big round as the chimney for 100 horse-power, but only about twice as high and twice as wide, or 8 times the cubical contents, and it costs less than one-third as much per horse-power as the little chimney. Still again, a large plant can buy materials and supplies at lower rates than a small plant, and the efficiency of fuel and labor increases with the size of the plant; there is a smaller percentage of loss by radiation, etc.; one engineer can manage a number of engines and dynamos as well as one; so with fireman, superintendent, etc. On the other hand the resistance of long circuits limits the size of a station. In an ordinary street plant with No. 6 wire there is a loss of about one full arc of energy for every $2\frac{1}{2}$ miles of wire. With ordinary voltage the best results are not obtained on arc circuits of more than 8 miles, nor on incandescent circuits of more than 4 miles. As to incandescents, however, this limit is swept away by the use of "transformers." A current of *high voltage* but low in amperes can be sent many miles with little loss, and then reduced by the transformer to the ordinary low voltage needed for the lamps, so that there is practically no limit to incandescent circuits. The transformer method does not work so well with arc lamps, because an alternating current has to be used in transforming systems, and such a current burns the carbons flat, instead of one concave and the other convex, whereby the strength of the lamps is spread in horizontal rays instead of being thrown downward from the concave of the upper carbon as in the case of lamps burned with a continuous current. It would seem that a reflector might overcome this difficulty, and if so, arc circuits will become as limitless as incandescent circuits. It is stated in the papers now that a company has been formed in New Jersey, for the purpose of supplying electric light and power to the whole state from a single central station. At this rate it will not be long before electric lighting becomes a state question and a national question as well as a municipal question.

It is not improbable that the time will come when the power of wave and tide and the forces developed by the earth's revolution will be transformed into mighty currents of electricity, travelling on buried roads of copper to the uttermost parts of the earth, to light and warm the dwellings of man, double and treble the productivity of the soil, set the continents ablaze with light every night, change winter's chill to balmy spring, and August's sultriness to autumn's cool delights, turn all the wheels of industry, and give mankind a power ever nature beyond the dreams of Aladdin. Principles are known the application of which would accomplish these things, for our cities at least, in a single decade if merely the idle labor of the nation were turned in that direction; but the indications are that such superb achievements must wait for the cooperative commonwealth to gather up the surplus energies of the republic and direct them with a strong and skilful hand toward gigantic labors for the common weal.

At present it seems quite safe to confine our attention to the ordinary central sta-

tion, and folding our wings for a swift return to 1895, we may remark that the inconvenience arising from a great complexity of wires centering in one place, and the waste of wire in crossing large areas unbuilt, or unlikely to use much light, must be taken into consideration in dealing with the question of size. It is probably best not to attempt just yet to cover the whole of a city like Philadelphia from a single station. But however this may be — whether there should be one station or several in a great city — it is perfectly clear that there should be but one management of the city's lights, one consolidated electric system. A town or city should not be satisfied to divide the work, but should demand that its whole business of electric lighting, street and commercial, shall be combined under one efficient public control. The larger the business system under one management, the lower per unit of light is the cost of construction, supplies, superintendence, and labor.

The *standard commercial plant* would be one performing all the street and residence service in its circle, of a size to attain the highest economy as above suggested, with a day-service equal to that of the night, and a management federated with all other city departments. In such a plant, labor should have three shifts of 8 hours each, and not less than \$2.50 a day for any worker. Toward such a plant every municipality should bring its electric service as fast and as far as its circumstances allow.

Let us now turn our attention to the *investment*, the *fixed capital*, which constitutes the basis for the calculation of fixed charges in an electric plant, considering first the total investment per lamp in overhead systems, public and private, then in underground systems, and afterward noting the distribution of the investment in land, buildings, power-plant, electric machinery, lines, etc.

TABLE XV.

INVESTMENT PER LAMP IN PUBLIC PLANTS.

Group A.—Investment per standard arc in steam street plants — no commerce, and no combination with other works.

	No. of street arcs 2,000 c. p. in use.	INVESTMENT.		REAL ESTATE.		Date of Con- struction.
		Per arc in use.	Per stand- ard arc of capacity.	Per lamp in use.	Per arc ca- pacity.	
Fredonia, N. Y. . . .	58	\$203	—	\$4	—	—
West Troy, N. Y. . . .	115	279	—	121	—	1893
Allegheny, Pa. . . .	[1000]	215	\$175	30	\$24	1890
Easton, Pa. . . .	122	325	220	64	23	1886
Frederick, Md. . . .	65	230	—	—	—	1888
Bay City, Mich. . . .	181	198	197	45	44	1887
Kalamazoo, Mich. . . .	180	211	160	5	4	1895
Marietta, O. . . .	110	105	—	0	0	1889
Painesville, O. . . .	70	185	150	—	—	1888
South Evanston, Ill. . . .	64	105	105	0	0	1885
Elgin, Ill. . . .	98	250	100	—	—	1889
Bowling Green, Ky. . . .	72	200	—	—	—	1888
Topeka, Kan. . . .	184	300	300	46	46	1889
Little Rock, Ark. . . .	210	107	146	—	—	1889
Averages	—	\$217	\$183	\$34	\$20	—

The Allegheny plant runs 620 arcs and 3,000 incandescents for the public buildings; its capacity is 660 arcs and 4,500 incandescents. The others are pure street-arc plants.

Group B.—Steam street plants combined with other city departments.

	No. of 2,000 c. p. arcs in use.	INVESTMENT.		REAL ESTATE.		Date of Con- struction.
		Per arc in use.	Per arc capacity.	Per arc in use.	Per arc ca- pacity.	
Dunkirk, N. Y.	75	\$265	\$188	\$25	\$16	1887
Aurora, Ill.	200	230	200	-	-	1887
Bloomington, Ill.	240	330	-	-	-	1888
Paris, Ill.	90	111	-	-	-	1887
La Salle, Ill.	98	112	100	0	0	1890
Martinsville, Ind.	30	166	-	-	-	-
Goshen, Ind.	40	275	-	-	-	-
Kendallville, Ind.	60*	133	-	0	0	1893
Columbus, Ind.	68	150	-	-	-	-
Fairfield, Ia.	16	312	114	0	0	1882
Coldwater, Mich.	116*	290	261	0	0	1891
Wheeling, W. Va.	411	300	-	-	-	1891
Averages	-	\$225	\$177	\$5	\$3	-

*Forty of Coldwater's arcs are commercial and 17 of Kendallville's. The rest are pure street plants—no commerce, no incandescent service. All but the last three are combined with the water works. Wheeling's plant is run in connection with the gas works; the other two report combination but do not say with what.

Group C.—Steam Street Plants with sub-arcs.

	No. of 1200 c. p. lamps.	INVESTMENT.		Date of Con- struction.
		Per lamp in use.	Per lamp capacity.	
Danvers, Mass.	78	\$212	\$92	1888
Hudson, Wis.	50	140	140	1892
Jamestown, N. Y.	137	210	-	1890
Portsmouth, O.	150	200	-	1886
Marshalltown, Ia.	64	190	-	1887
	No. 1400 c.p. lps.			
South Norwalk, Conn.	98	218	177	1892

The first two plants are reported as not running in connection with other works. In respect to Jamestown no information on that point is possessed by the committee. In Portsmouth and Marshalltown the light plants are run in connection with the water works, and ten of Portsmouth's sub-arcs are sold to private customers. The South Norwalk plant is run with the fire alarm, a very small service, amounting to only \$300 a year.

Group D.—Steam Incandescent Plants.

	No. of 16 c. p. lamps or equiv- alents in use.	INVESTMENT.		Date of Con- struction.
		Per 16 c. p. in use.	Per 16 c. p. capacity.	
Madison, N. J.	3,388	\$12	\$12	1891
Fulda, Minn.	230	23	10	-
Chariton, Ia.	1,350	24	21	1890
Falls City, Neb.	780	12	15	-
Tecumseh, Neb.	500	14	-	-
Atlantic, Ia.	3,310	14	20	1891
Leon, Ia.	400	32	25	1888
Rockport, Mo.	500	28	15	-
Shelbina, Mo.	640	10½	10	1891
Hope, Ark.	200	24	14	-
Averages	-	\$19	\$16	-

These plants all run commercial lights as well as street lamps. They use only the incandescent system. Only three report real-estate valuation. It is \$1 per 16-candle-power capacity in Chariton, \$1.50 in Leon, and \$2 in Atlantic.

Group E.— Steam Commercial Plants, Arc and Incandescent. The plants in the first two divisions are operated alone, those in the last two divisions are run in connection with other city departments, usually the water works.

	LAMPS IN USE.			Full arc equiv. alents in use.	Full arc capacity.	INVESTMENT.		Real Estate per full arc of capacity.	Date of construction.
	2000 c. p.	1200 c. p.	16 c. p.			Per full arc equiv. in use.	Per full arc of capacity.		
Braintree, Mass. . .	-	118	2,642	409	325	\$132	\$166	\$25	1892
Peabody, Mass. . .	-	150	1,200	253	279	225	210	63	1892
Quakertown, Pa. . .	-	40	1,200	180	140	105	135	22	1892
Farmville, Va. . .	-	25	1,200	166	64	72	187	28	1891
Indianola, Ia. . .	-	44	600	104	125	221	180	64	1890
High Point, N. C. . .	-	33	100	34	60	175	120	-	-
Albany, Mo. . .	-	30	1,000	145	-	80	-	-	1892
Averages . .	-	-	-	-	-	\$145	\$166	\$40	-
Westfield, N. Y. . .	60	-	400	110	172	\$110	\$70	\$3	1892
Middletown, Pa. . .	51	-	500	113	-	220	-	-	-
St. Clairsville, O. . .	30	-	600	105	-	100	-	8	1891
Crawfordsville, Ind. . .	141	-	2,100	403	-	175	-	-	1891
St. Charles, Mo. . .	80	-	-	80	90	187	166	33	1890
Hannibal, Mo. . .	100	-	2,000	350	462	134	100	-	1885
Madison, Ga. . .	40	-	300	77	121	290	187	3	1891
Jacksonville, Fla. . .	-	-	-	-	750	-	96	-	1895
Averages . .	-	-	-	-	-	\$174	\$124	\$12	-
Clyde, O. . .	51	-	550	120	153	\$116	\$91	0	1893
De Graff, O. . .	30	-	800	130	133	105	103	\$10	1893
Newcastle, Ind. . .	60	-	1,000	185	174	108	115	6	1893
St. Peters, Minn. . .	45	-	1,000	170	-	80	-	-	1890
Luverne, Minn. . .	30	-	833	134	165	72	60	-	-
Metropolis, Ill. . .	34	-	660	116	142	70	56	-	1892
Attalia, Ala. . .	25	-	150	43	-	232	-	-	-
Chehalis, Wash. . .	26	-	532	92	124	150	120	-	-
Averages . .	-	-	-	-	-	\$115	\$91	\$5	-
Schuyler, Neb. . .	2	8	580	82	105	\$92	\$72	-	1892
Alexandria, Minn. . .	-	10	700	94	126	64	48	\$16	1890
Arlington, Minn. . .	-	4	120	18	20	165	150	-	-
Wellston, O. . .	-	58	1,000	164	126	122	159	-	1892
Council Grove, Kan. . .	-	29	45	25	33	320	240	-	18-8
Herrington, Kan. . .	-	28	620	94	-	303	-	-	1888
Averages . .	-	-	-	-	-	\$178	\$134	\$16	-
Averages of whole group						\$150	\$125		

These averages, like all other averages, must be used with care. It will not do to take an average as the basis of an inference in respect to any particular case unless you have first satisfied yourself that the conditions of the said case are similar to the average conditions in the plants whose data go to make up the said average.

THE PEOPLE'S LAMPS.

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Group F.—Water Power Plants.

	No. of lamps in use.	Candle power.	INVESTMENT.		Real estate per lamp capacity.	Date of construction.
			Per lamp in use.	Per lamp capacity.		
Lewiston, Me. . . .	100	2,000	\$160	\$157	—	1887
Bangor, Me. . . .	150	2,000	230	—	—	—
Ypsilanti, Mich. . . .	88	2,000	261	261	0	1886
Crete, Neb. . . .	50	1,200	190	190	—	1891
Brainerd, Minn. . . .	1240	16	37	—	—	—
Marquette, Mich. . . .	{ 163 2700	{ 2000 16	{ 20	{ —	{ —	{ 1889
Swanton, Vt. . . .	{ 21 1600	{ 2000 16	{ 21	{ 15	{ 4	{ 1893
Marseilles, Ill. . . .	{ 21 800	{ 2000 16	{ 21	{ 6	{ 150	{ 1892
Middleborough, Mass. . . .	1468	16	100	125	150	1890
Franklin, Mass. . . .	{ 22 350	{ 2000 16	{ 26	{ 14½	{ —	{ 1886

The first three are not commercial, the rest are. The Lewiston and Crete plants are not operated in connection with other works. The plants of Bangor, Ypsilanti, Marquette, and Swanton are. For all except the first four cities, the figures in the third, fourth, and fifth columns represent the investment per 16-candle-power lamp, estimating each 2,000-candle-power lamp as equal to 8 lamps of 16-candle-power. The Marseilles, Middleborough and Franklin plants are private, the only private plants so far introduced; the indications are that in the case of the Middleborough Company the water has got into something besides the power.

The committee has ascertained the investment per lamp in a number of other public plants, but has not obtained all the data necessary for classification in the above groups. The figures in respect to such plants will be found later in this report.

TABLE XVI.
INVESTMENT PER LAMP IN PRIVATE PLANTS, STEAM.
Group A.—Full Arcs and Incandescents.

	NO. LAMPS IN USE.		3. Total 2000 c.p. equivalents in use.	4. Capacity in 2000 c.p. lamps.	5. INVESTMENT.		Real estate per full arc of capacity.	Date of incorporation or commencement of business
	1. Arcs.	2. 16 c. p. or equivalent.			per full arc equivalent in use.	Per full arc of capacity.		
Boston E.L. Co., 135	3,215	25,000	6,304	6,755	\$ 405	\$ 380	\$ 80	1888
Brookline Co. . 4	363	10,729	1,700	970	215	370	38	1887
Cambridge Co. . 66	508	8,785	1,437	1,070	335	450	74	1886
Charlestown Co. .	257	460	615	701	155	135	—	1886
Chelsea Co. . . 16	282	3,998	753	580	187	240	24	1888
Fall River Co. .	532	549	567	687	365	303	45	1883
Franklin Co. . .	22	350		105	188	117	—	1886
Gloucester Co. . 24	85	1,755		275	533	533	140	1888
Git. Barrington Co.	33	1,060		340	256	117	4	1888
Haverhill Co. . 17	219	1,900		760	535	320	63	1888
Hyde Park Co. . .	159	5,834	885	690	250	310	30	1888
Lawrence Co. . 32	384	6,591	1,164	1,300	214	190	26	1887
Lowell Co. . . 97	723	7,076	1,607	1,560	320	328	17	1881
Lynn Co. . . . 40	637	8,448	1,604	1,366	225	265	75	1888
Newton Co. . . .	128	7,443	1,018	725	220	303	41	1888
North Adams Co.	185	2,200	407	500	170	134	14	1885
Pittsfield Co. . 6	159	7,658	1,076	739	190	265	55	1885
Salem Co. . . . 17	300	9,100	1,424	1,100	195	245	41	1882
Suburban Co.,								
Boston . . . 86	249	7,587	1,185	1,020	213	250	12	(1890)
Westfield Co. .	108	429	152	280	263	145	33	1887
Woburn Co. . . 6	143	7,517	1,054	720	320	456	31	1888
Worcester Co. . 1	744	6,852	1,600	1,796	215	190	42	1883

The 508 arcs of Cambridge and the 85 arcs of Gloucester are 1,200-candle-power, but are reduced to 2,000-candle-power equivalents in the third column, all other arcs in this group are 2,000-candle-power.

Franklin is water-power, all the rest are steam.

Group B.—Sub-ares and Incandescents, (Column titles same as above, replacing 2,000-candle-power with 1,200-candle-power.)

	1200 c.p. lamps in use.	16 c. p. lamps in use.	1200 c.p. equiva- lents in use.	1200 c.p. equiva- lents in ca- pacity.	INVESTMENT.		Real es- tate per 1200 c.p. in ca- pacity.	Date of con- struc- tion.
					Per 1200 c.p. in use.	Per 1200 c.p. in ca- pacity.		
Amherst Co. . .	22	1,650	330	245	\$ 127	\$ 175	\$ 50	(1890)
Andover Co. . .	31	1,360	283	537	225	115	23	1888
Clinton Co. . .	51	2,676	500	670	204	170	35	1887
Dedham Co. . .	33	5,236	605	424	204	250	35	1888
Fitchburg Co. . .	273	1,800	610	735	187	155	30	1889
Frankingham Co. . .	64	3,180	653	660	209	206	19	1888
Gardner Co. . .	102	3,320	720	437	74	122	15	1888
Greenfield Co. . . 2	46	1,838	400	340	113	130	12	1886
Malden Co. . . 4	198	17,936	3,214	1,632	120	235	17	1888
Marlborough Co. . .	117	2,547	501	652	188	170	35	1886
Nantucket Co. . .	40	1,614	340	487	165	117	4	1888
Northampton Co. . .	143	1,830	483	743	245	162	50	1886
Southbridge Co. . .	90	1,070	290	400	190	137	16	—
Taunton Co. . .	197	2,639	700	1,156	160	90	14	1882
Union Co. (Frank- lin) . . .	46	1,813	333	265	150	209	17	1889
Waltham Co. . . 18	173	3,325	820	986	170	140	13	1886
Ware Co. . .	69	941	250	200	174	217	35	1887
Webster Co. . .	79	650	200	173	200	300	58	1889
Westborough Co. . .	28	2,049	412	443	176	108	13	1886
Weymouth Co. . .	32	3,740	722	680	243	256	20	1886
Whitman Co. . .	53	2,047	452	380	162	184	16	1888
Winchendon Co. . .	32	1,136	243	170	126	180	—	1889

Group C.—Unmixed Plants.

	No. Lamps in use.	Candle power.	Capa- city in lamps.	Candle power.	INVESTMENT.		Real Estate per lamp capa- city.	Date of Con- struc- tion.
					Per lamp in use.	Per lamp capa- city.		
Easthampton Co. . .	33	1,800	35	1,800	\$ 332	\$ 313	\$ 75	(1890)
Athol Co. . .	41	1,200	50	1,200	380	310	10	(1890)
Chicopee Co. . .	113	1,200	150	1,200	130	90	7	1887
Spencer Co. . .	70	1,200	70	1,200	357	357	—	1886
Stoughton Co. . .	70	800	70	800	185	185	40	1889
Citizens' Co., (Reading) . . .	700	16	920	16	111	87	14	1888
Cohasset Co. . .	1,250	16	2,300	16	37	20	2	(1890)
Elletts Falls Co. . .	28	16	1,000	16	4,000	111	19	1892
Leicester Co. . .	1,484	16	1,530	16	34	33	6	1887
Milton Co. . .	3,200	16	1,650	16	21	41	6	1892
S. Hadley Falls Co. . .	1,000	16	1,400	16	10	7½	—	1888

The figures placed with the name of the company in Group A and B indicate the number of customers using only power, and not light. The amount of current used by these customers is not reported, and the commissioners have been unable to get the figures, though they have called for them, year after year. A single consumer of power might be equivalent to hundreds of lamps, and the figures of column 5 might be considerably lower for Boston, Cambridge, Gloucester, Lawrence, Lowell, Lynn, etc., if allowance could be made for this unreported current. This question of power supply does not affect the sixth and seventh columns of this table.

The dates in parentheses are not reported with precision. The companies dated 1890 do not appear in the Commissioners' Report for 1890, but they did business in 1891 so we judge that they began operations in 1890 or 1891.

It will be noticed that in commercial plants, both public and private, the number of lamps in use is frequently greater than the "capacity" of the plant. The word capacity has two meanings, which may be designated as the "running capacity," and the "simultaneous capacity." In these tables it has the latter meaning, and refers to the number of kilowatts the plant can put out at one time, or the number of lamps

the plant can light at the same time. But many plants run one group of lamps in the daytime, and another at night, so that the total number of lamps in use may far exceed the number that the engines and dynamos could supply at one time. It is entirely possible that the number of lamps in use should be double or more than double the dynamo capacity; i. e., the running or successional capacity of the plant is very much greater than its simultaneous capacity. The Brookline and Malden works show a use nearly double the dynamo power. This reduces the investment per lamp in use far below the investment per lamp capacity, while in street plants the investment per lamp i. e., use is equal to or greater than the investment per lamp capacity.

So far we have been dealing with overhead service, with the exception of a few unimportant bits of underground work, mixed with the overhead systems—one-seventh of one per cent of the wiring in Brookline, one fourth of one per cent in Pittsfield, one half of one per cent in Great Barrington, and seven per cent in Lawrence and Springfield. Now we will look at the underground system.

TABLE XVII.

INVESTMENT IN UNDERGROUND SYSTEMS.

	NO. OF LAMPS IN USE.		Capac- ity in lamps.	INVESTMENT.			Real es- tate per 480 watt capac- ity.	Date of con- struc- tion.
	2000 c. p.	16 c. p.		Per lamp in use.	Per lamp ca- pacity.	Per 480 watt ca- pacity.		
Chicago, Ill. . . .	1,110	-	1,850	\$620	\$367	\$367	\$132	1887
Edison Co., Boston,	-	88,500	76,800	40	46	363	72	1885
Fall River, Edison,	-	9,650	7,910	17	21	163	32	1883

In the Fall River Edison Co. 80 per cent of the wires are underground; practically all the wires of the other two plants are buried. The Boston Co. has 551 power customers, and the Fall River Co. 33;—these unknown quantities would reduce the figures of column 4, but do not affect columns 5, 6, and 7.

The 88,500 lampage of the Boston Co.—11,062 in terms of full arcs—includes 800 arcs from 600 c. p. to 2,000 c. p. and 14 arcs of 3,000 c. p. The Fall River Co. reports no arcs.

Several important conclusions emerge from the data set forth in these three tables of electric investment and the studies they suggest.

First. A steam street plant of good quality, with 50 or more 2,000-candle-power arcs, can be built for \$150 to \$200 per arc, \$300 being the outside price for the very finest materials, gilt-edged work, and full reserve.

The Easton plant is a good example. It has a fine brick station, a large lot, two Rice automatic engines of 200-horse each, three tubular boilers 120-horse each, two Worthington duplex steam pumps, one Hancock inspirator, one Wainwright horizontal feed-water heater of 400-horse capacity, four 45-light Western Electric dynamos, 122 full arcs installed on 13 miles of line, with 460 poles and 22 miles of No. 5 insulated wire; cost \$40,000, including the loss occasioned by building too small at first and having to change to a larger system. The present plant is working only a fraction of its capacity. To bring the plant up to 360 lamps would require a further investment not exceeding \$30,000 in lines, lamps, dynamos, etc., making a total of \$70,000 or \$190 per lamp, and the system could be brought to a 400-lamp installation at a cost of about \$185 per arc.

The Little Rock plant has a brick building, 40x60 feet, four 60-light Wood dynamos 9½ amperes, two Hamilton-Corliss engines 125-horse each, four boilers, two of which, are in use, forty miles of wire, 210 lamps of 2,000 candle-power, run on the Philadelphia schedule at a cost of 1½ cents per lamp hour, with coal at \$3.15. Cost of plant \$35,000. The full capacity is 240 lights. The present investment is \$146 per arc capacity. To run the whole 240 lamps would require 30 new 2,000-candle-power lamps at \$24=\$720; six miles of No. 6 B. & S. copper wire at 11 cents a pound, or \$57.50 a mile=\$345, plus \$60 for putting it up; and 90 new poles, which would cost when in place, with insulators, etc., about \$700, an additional expense altogether of \$1,825, making the total investment \$36,825, or \$154 per arc. The Little Rock plant is run without reserve engines or dynamos. If one of the engines or dynamos should break down a part of the lights would go out. Not a few other plants are run in the same way, and there is little risk of serious interruption of business, if good machinery is bought, and carefully watched, especially if duplicates of the parts most likely to

break are kept in stock. There is a great difference in engine companies in respect to the quickness with which they will furnish replacements; with some, you must wait till they manufacture a part like the one worn out or broken; with others, the duplicate is in the hands of the express within an hour after they get your telegram. The latter companies charge a little more for their engines, but cheap engines are like horses with "wums," they eat their heads off in repairs. To fit the Little Rock plant with a full reserve, about \$2,000 would be spent for a new 125-horse-power engine, and \$2,200 for another 60-light dynamo, making a total of \$41,025, or \$170 per arc for the 240 arcs that would then be in use.

The contract prices of leading construction companies, and other data, fully confirm the tables. More than a year ago, a prominent electrical firm offered to build an 800-arc plant in Paterson, N. J., for \$148,800, or \$186 per arc, buildings and all, except land which would make the full cost about \$200 an arc. D. Hunter Jr., superintendent of the Allegheny works, writes me, May 7, 1895, that they are constructing a 640-arc addition with 275 lights, installed at a contract cost of \$115,000, or \$180 per arc, buildings and all. To install the whole 640 arcs would cost about \$21,000 more, making a total of about \$212 per arc. In Evansville, Ind., a city of fifty-odd thousand inhabitants, the cost of electric light was investigated by the mayor and board of public works, with the aid of expert electricians. The facts were examined in 65 cities supplied by private companies, and in 55 cities operating their own light works. Careful estimates, for Evansville conditions, were made by the electricians, and the committee reported in respect to construction, as follows (see *Light, Heat, and Power*, March, 1894: "The entire cost of building an electric plant for our city, with 350 lights, would not exceed \$75,000, or \$215 per arc."

Detroit is building a public 2,000-full-arc street plant of the finest possible make at a contract cost of \$600,000, or \$300 per arc. This is about the sum figured on for a 2,000-arc street plant in Philadelphia by Chief Walker of the city electrical bureau. At \$300 an arc the city pays for a full reserve, the finest materials made, the best known construction, and a good round reward for the reputation of the firm that does the work. Even for all that, Chief Walker told the councils that his estimate was a high one; he did not want to be below the truth, so that the actual bills would prove larger than his estimate, but above the truth so that the taxpayers would feel relieved to find the cost less than they expected.

If a city pays \$300 an arc, and does not get the aforesaid superfine work and reputation, there is a job somewhere; the construction companies have imposed on the ignorance of the city officers, or the councils and officials have decided to speculate in electric light for their own benefit or charge the people a quiet commission for their services in arranging the contract. There is no necessity for expending more than \$250 a full arc—that will build a good substantial plant with proper reserve, even in a large city with land at high rates. A city about to build should employ at the start a competent electrician and business man, who is to be superintendent of the works, when completed, and let him engineer the construction of the plant. Such a course will save thousands of dollars which would otherwise go to the manufacturing companies for superintendence, and high charges imposed on inept committees.

Mr. Foster obtained an average of \$250 per arc from 14 full-arc public street plants (*Electrical Engineer*, Sept. 5, 1894, p. 188). He remarks that \$250 per arc installed complete was the price formerly quoted by a prominent manufacturing company; but he neglects to state that the company would discount its quotations, and that electrical discounts are enormous, the net price often being 20 to 65 per cent below advertised figures. Moreover his own average of \$250 is not per arc installed but per arc capacity. This average is clearly too high for the ordinary overhead service, because he has included the Chicago underground plant, and the Alameda plant of California, which is an abnormal case, not properly an element in an average to be used by Eastern cities, the cost running up to \$986 a kilo-watt or \$473 per arc. Nor has he the correct figures as to the capacity of the Little Rock and Easton plants, nor as to either investment or capacity in Fairfield. Leaving out Alameda and Chicago, and correcting the others just named, in accordance with figures given me by their respective superintendents, we find the Foster average falls to \$186 per standard arc, which is only \$3 more than our average in Group A, Table XV.

Second. A good steam street plant with arcs of 1200 candle-power can be built for \$130 to \$180 per arc, with \$250 as a limit for the superfine.

The Danvers plant has two 90-light 1200-candle-power Brush dynamos, one 60-horse-power engine, one 80-horse-power boiler, 425 poles, two miles wire, and 80 lamps installed; total cost \$16,555, real estate and all, or \$92 per arc-capacity of dynamos. To add a 100-horse-power boiler and engine, extend the lines, and install 100 new lamps, would cost about \$7,000, making \$23,555, or \$130 per arc, with the plant complete to 180 arcs without reserve.

The private plant of the Chicopee Co. (Group C, Table XVI), is a steam street plant that puts the water in its boilers and not in its investment returns. It has a capacity of 150 sub-arcs (1200 candle-power), uses 113 of them, and shows an investment of \$90 per arc-capacity and \$130 per arc in use. Its real estate is only \$7 per arc,

but it has ample steam power, and could install the remaining 37 arcs, and allow city prices for land, and still not exceed \$130 per arc when running at full capacity.

The South Norwalk plant is a remarkably fine one—brick station 40x66, 125-horse-power tubular boiler, Weitmeyer patent furnace to economize fuel, iron smoke stack 70 feet high 33 inches diameter, 200-horse-power feed-water heater, 200-horse-power injector, one inch fire hose 60 feet long, large storage space, automatic damper regulator, 100-horse-power Ideal automatic high-speed engine, two Western Electric 60-arc dynamos, with automatic regulators and switches, by which the lamps can instantly be burned at 1200, 1600, or 2000 candle-power, etc. The investment is \$175 per lamp capacity, and \$218 per lamp in use (98 arcs). The lamps are run at 1400 on the average, but the plant is built to run at 2000 candle-power whenever desired, so that the investment should really be considered as belonging with Group A.

A 1200-candle-power plant should cost about one-eighth less per arc than a 2000 candle-power plant of the same quality and number of lamps in the same place. A smaller wire will answer, but the lamps, poles, real estate, erecting lines, etc., are substantially the same. The main difference is in the engines, boilers, dynamos and stacks—all that is directly related to the horse-power used. A 1200-candle-power lamp takes about a less power than a 2000-candle-power lamp. The cost of engines, etc., does not diminish in proportion, but is only about one-fourth less, and as the portion directly related to the power constitutes ordinarily three-eighths to four-eighths of the whole investment, the total cost is about one-eighth less for a 1200-candle-power plant.

Third. A good incandescent plant can be built with steam power for \$15 to \$20 per 16-candle-power of simultaneous capacity.

Some plants show even a lower investment; see Group D of Table XV, and Group C of Table XVI. A 16-candle-power lamp is rated at 60 watts, and a 2000-candle-power at 480 watts, or 8 times the first; in practice it is more often 50 and 450, or 9 times. The investment required for a 2000-candle-power plant, however, is more than 8 or 9 times the cost of an incandescent plant of the same watt hours' capacity. A 2000-candle-power lamp costs \$24 to \$40, while a 16-candle-power lamp can be had for 25 cents, and in large quantities for 20 cents each; 8 times 20=\$1.60, \$22 to \$38 difference in the cost per 480 watts in the single item of lamps; and even the \$1.60 does not enter into the investment account of either a public or private plant, for the consumer pays for the incandescent lamps. Then the lampage in watts per mile is more, while much of the wire may be smaller than in the arc plant, the engines need not be so strongly built, and the dynamos and all the electrical machinery cost less per 1000 watts of capacity. It is important to keep these things in mind when comparing commercial plants with street plants.

Fourth. A good steam commercial plant can be built for \$100 to \$175 per full-arc equivalent, or 480 watts of simultaneous capacity.

Some of the cases cited in Group E, Table XVI, show still lower figures: Westfield, N. Y., \$70 per 480 watts; Schuyler, Neb., \$72; Laverne, Minn., \$60; Metropolis, Ill., \$56; Alexandria, Minn., \$48, etc. Such figures raise a question of the quality of machinery and construction, even where the real estate item is at zero, yet these plants produce good results. There may be an error in the returns in some instances but hardly in all. In some cases of surprising cheapness it is probable that influential men of strong public spirit have secured to the people the benefit of purchases at manufacturer's cost, free of all profit.

The Braintree plant is a good example of a well-built system, combining arc and incandescent lights. It figures \$166 per 480 watts of capacity, and \$132 per 480 watts of lampage in use. The plant consists of two boilers=250 horse-power, 2 engines=225 horse, 3 Thomson-Houston 1,200-candle-power dynamos=150 arcs, 2 Westinghouse alternators=1,800 incandescents 16 candle-power; 56 miles of wire on 821 poles in 18 miles of street; 90 arcs, and 106 incandescents. 25 candle-power, are used in the streets and 2,642 incandescents, 16 candle-power, are in use by private customers. Total cost, \$54,600.

When we turn from Group E of Table XV, with its frequent entries of \$120 to \$170, and its average of \$125 per standard arc-equivalent, and examine Groups A and B of Table XVI, we find that the investment in some of the private companies is about the same as in the municipal plants, but in the majority of cases the returns show an enormous excess, \$300, \$400, \$500 an arc-equivalent in commercial plants! The companies would not like to have us think they were swindled by the manufacturers and builders, nor that they don't tell the truth about their investment.

What then? Have they better machinery? No, many of the public plants have the best that can be bought. Have they more reserve? In some cases, yes; but back of many of the lofty figures we find the company using its full capacity. Is it a question of

iron posts? No, the incandescents do not have iron posts, nor the indoor arcs, nor the line holders; and if every one of the Boston Company's outdoor arcs had an iron post it would make only a difference of about \$80,000, or \$12 per arc-equivalent of capacity, leaving the figure at \$368 still. The Gloucester and Woburn Companies are not suspected of having any iron posts, but if every arc they report were posted on iron, it would make a difference of only \$15 per 480 watts in Gloucester, and \$11 in Woburn, leaving them \$518 and \$445 respectively. Is it a question of using house-attachments instead of poles, or of making pole-intervals long? No, Franklin has $9\frac{1}{2}$ poles to a thousand feet of line, and Worcester 10, while Boston has but $7\frac{1}{2}$, Woburn $6\frac{1}{2}$, and Gloucester $2\frac{1}{2}$. When the Boston Company was reported as using 912 roof fixtures to save poles, and Gloucester was using trees and brackets, the Worcester and Franklin Companies were reported as using only poles. Is it area or length of lines? No, some minor differences are partly explainable so, but not the differences between the group of high reports and the group of low reports. The Worcester Company has 6 full arc-equivalents to the 1,000 feet of street, while the Boston Company has 38 equivalents to the 1,000 feet—a condensation more than sixfold that of Worcester. Chicopee has nine-tenths of an arc per 1,000 feet of street, and Woburn has 2.5—nearly three times the density. Neither is the case any better in respect to length of wire per lamp. Here are the facts.

TABLE XVIII.

	Length of street covered by lines in thousands of feet.	Density or No. 480 watts of output for each 1000 ft. of street	No. of poles in street.	No. of poles to 1000 ft. of street.	Length of wire in thousands of feet.	Value of lines per foot of wire including lamps, fixtures, meters and transformers, in cents.	Value of lines excluding the four items last mentioned, in cents	Length of wire in feet per 480 watts of output.
Boston . . .	102	38.0	1,217	$7\frac{1}{2}$	4,132	20	14	665
Brookline . . .	180	9.4	1,324	$7\frac{1}{2}$	761	$17\frac{1}{2}$	15	447
Cambridge . . .	265	5.4	1,982	$7\frac{1}{2}$	933	13	—	648
Charlestown . . .	$47\frac{1}{2}$	13.0	334	$7\frac{1}{2}$	250	—	—	406
Chelsea . . .	$179\frac{1}{2}$	4.2	1,372	$7\frac{1}{2}$	572	9	8	760
Chicopee . . .	79	.9	400	5	164	3	—	2,250
Citizens' Co. . .	96	.9	589	6	222	11	—	2,550
Fall River . . .	213	2.6	1,483	7	541	12	—	955
Franklin . . .	9	7.0	86	$9\frac{1}{2}$	12	40	21	185
Gloucester . . .	275	.9	700	$2\frac{1}{2}$	245	10	—	1,000
Gt. Barrington . . .	46	3.4	280	6	83	$13\frac{1}{2}$	12	530
Lowell . . .	$345\frac{1}{2}$	4.6	1,100	$3\frac{1}{2}$	870	21	—	545
Lynn . . .	528	3.0	3,500	$6\frac{1}{2}$	1,847	6	—	1,150
S. Hadley Falls, . . .	44	2.8	265	6	50	7	—	400
Spencer . . .	40	1.2	400	10	42	—	—	887
Suburban . . .	39	30.0	350	$9\frac{1}{2}$	337	—	—	283
Woburn . . .	417	2.5	2,648	$6\frac{1}{2}$	976	16	—	925
Worcester . . .	202	6.0	2,685	10	913	10	6	570

Look at these returns. The Chicopee street plant has more wire to a lamp than any of the commercial companies except the Citizens', yet its capitalization is only \$165 per unit of 480 watts in use, and \$135 per unit capacity. Lynn comes next with \$225 and \$235 per unit—quite moderate, compared with the Boston Co.'s \$405 and \$380, with only half the length of wire and one-twelfth of the street length to a lamp too. Chelsea has more line per unit than the Boston Co. but claims only \$187 and \$240 against the other's \$405 and \$380. Woburn, Boston, and Gloucester have more wire to a unit of lampage, or of capacity, than Worcester, Franklin, or Great Barrington, but the difference does not account for the chasm in the claims of capitalization. If the Worcester lines were elongated to the Woburn style of 925 feet to 480 watts of lampage, and 1350 feet per 480 watts of capacity, it would add, at the Worcester cost of six cents a foot, \$21 to the investment per 480 watts in use, and \$44 per 480 watts of capacity, leaving \$100 to \$245 a unit still unaccounted for. To put another 100 feet of line per unit in the Worcester plant so as to give it as much wire per 480 watts as the Boston plant would add \$6 to the capitalization per full arc-equivalent, or \$14, if we take the Boston Company's valuation per foot, leaving \$180 investment per arc unexplained. The same process with Gloucester leaves \$320 a unit in mystery still. For a business so dense as that of the Boston Electric Light Co., the length of wire it reports is very great. The Suburban comes nearest in density, having 30 full arc-equivalents per 1,000 feet of street, and it reports 283 feet of wire per arc-equivalent. The wire per arc should be still less in the Boston Co., but taking its own returns the wire cannot explain the trouble.

Is it a question of age? Were the big-figure plants built earlier? Some of them — not all; but age is clearly not the determining fact. Look at Hannibal, 1885, \$100 per full arc, and then at Gloucester, 1888, \$533 per full arc; note Worcester, 1883, \$190, and then Woburn, 1888, \$456; glance at North Adams, 1885, \$134, and then at the Suburban, 1890, \$250, etc. Age will not solve the problem, nor area, nor any of the elements of construction. What, then, is the matter with the figures? The reader would never guess, so the committee will tell him, — it is water.

The Boston Electric Light Co. claims a total investment of \$2,552,802 — that is what it turns in to the light commissioners as the amount on which it must earn interest and dividends; but when we turn to the assessors' books, how insignificant the Boston Electric Light Co. becomes. Its total valuation is only \$710,900 — over 1½ millions more ground to raise dividends than to raise taxes in the same lot. Part of the difference is under-assessment and the rest is water. The true value of the plant exclusive of the franchise is probably but little over a million; it would be \$1,351,000, at \$200 per arc-equivalent of capacity, which is a high estimate for a commercial plant half incandescent. More than a million of fluid remains, and the remains are not sweet. The Gloucester Co. claims 146,650 investments, and pays taxes on 43,000. Woburn Co. claims 334,900 investment and pays taxes on 35,000 — less than one-ninth — beats Boston at its own game.

How different with the companies that are modest about their capital! Worcester claims \$349,000 and is assessed for \$253,300; Franklin claims \$12,300 and is taxed on \$9,000; Chicopee claims \$14,433 and is taxed upon \$15,000. Of course it is possible for a company to be assessed too low, although its investment returns to the light commissioners have a reasonable look, as is the case with Great Barrington, and it is also possible that a company should be willing to be assessed above the truth, if needful to give countenance to a swollen capitalization account; but when the investment return is very large, as measured by the known investment in public plants of similar character and by the returns of other private companies, and at the same time the assessment is exceedingly low, a small fraction of the alleged investment, then the conclusion seems irresistible that a part of the said financial allegation consists of the liquidated lie, by courtesy called "water."

The average investment in Massachusetts companies (Commissioners' Report, 1895, pp. 125-32), is \$546 per kilo-watt, or \$260 per full arc-equivalent of capacity, which is about double the fair value of commercial plants with arc and incandescent mixed, as in nearly all the companies of the Bay State. The average in New York state is almost \$1,600 a kilo-watt, or nearly \$500 an arc (or was, in 1890; see Electric Census of New York by A. R. Foote, pp. 249, 251). A large part of this, however, was the estimated value of patent rights held by the companies, and another part is underground construction. The entire average per arc in New York city was \$646 — \$308 for patents, and \$90 for underground work, which leaves about \$250 an arc for the approximate claim in respect to overhead service. In the state, outside of the city, the average per arc is \$344, \$83 of it for patent rights and \$14 for underground work, leaving about \$247 an arc for overhead service, which would do very well for the claim of a pure street plant with nothing but arc lamps, wide apart, but which looks rather ample for commercial plants, more than half of whose business is incandescent.

The returns in the same census (p. 246) from isolated plants owned by private individuals, merchants, manufacturing companies, etc., in New York city and state, form a striking contrast to the bloated figures of the Electric Companies. The investment claim is only \$106 per arc equivalent, and \$10.50 per incandescent equivalent in New York city, and \$113 per arc equivalent, and \$9.50 per incandescent equivalent in the state, outside the city. These isolated plants of course escape, for the most part, the expense of real estate, and of outdoor wiring; adding these items at the Worcester rates, which are certainly not below the truth, we have \$180 per arc and \$14 per incandescent.

Mr. Foster's average for commercial plants is \$123.25 per full arc-equivalent of capacity (*Electrical Engineer*, Sept. 5, 1894, p. 188). This agrees almost precisely with the average we found in Group E, Table XV.

Fifth. Combination with other departments of city service sometimes permits a considerable saving in the cost of construction.

This fact is not apparent in the average of Table XV but is clearly shown in the reports of some of the plants. For example, Bangor uses the water power, and the pump house of the city water works. Dunkirk made room for the light plant in the water works building, and uses the same boilers and stack for both systems, etc. The effect of combination does not make itself felt in the averages because the combination in a number of cases is not in the construction but in the operation (these two classes would have been separated, had the returns made it possible), and because the low cost of real estate per lamp in the case of consolidation with the established system of water-works is balanced by equally low investment in realty in many of the separate systems — the city being already possessed of land and buildings that could be used for the purpose.

Sixth. Exclusive reliance on water-power saves 8 or 10 per cent on the construction account.

This fact also is obscured in our tables by the fact that the water-power light plants usually put in a steam reserve, which brings the cost of construction up to about the level of the ordinary steam plant; this is the case with Bangor and Lewiston. We have the facts in respect to pure water-power plants in Foote's Electrical Census of New York State, p. 256. The investment of 13 stations using water-power only is given as \$194,000 for 9,521 horse-power, 905 of which is reserve steam-power. This makes water-power \$20 a horse. The same page places the investment in 88 steam stations at \$1,390,099 for 26,787 steam power, or \$52 a horse. As the mixture of steam reserve in the 13 water plants, is very small, we may conclude that sole reliance on water power saves about one-half to three-fifths the cost of power construction. The cost of the power plant in a steam station generally runs from 15 to 20 per cent of the total cost of the system, exclusive of patents, averaging about 17 per cent, so that the use of water-power without steam reserve would save about one-half to three-fifths of 17 per cent, or 8 to 10 per cent on the whole investment.

Seventh. The additional cost of putting the wires underground varies with the density of the system and the method of burial. In the street lighting system of Chicago, the extra cost per arc is about \$200; in Philadelphia it is \$135; while in commercial plants it falls to \$75 or even \$50 per arc-equivalent.

Chicago has 584,496 feet of underground circuit in iron pipes, and 12,109 feet of conduit. It is said that the conduit system, cable, posts, and all, is worth \$152,552, or \$12.50 a foot, and the pipe system is worth \$164,435, or 28 cents a foot (see *Political Science Quarterly*, March, 1895). As there are 1,110 lights installed, the entire underground system figures \$285 per arc. There are 540 feet of line, and 880 feet of wire to an arc, according to the department reports. About 100 to 150 feet more wire per arc is needed for the underground system than in overhead work, so that with arcs spaced as in Chicago, an ordinary overhead system would need about 750 feet of wire, and 6 poles per arc. This would cost about \$75 to \$85 an arc, so that the extra cost in Chicago due to underground work is about \$200 an arc.

The Chicago plant is still incomplete. D. M. Hyland, assistant superintendent, writes me that "The electric light system has never been completed, and there is a large amount of pipe laid in the main subways which is not and will not be in service until the three districts which are at present partially lighted, shall be lighted up to the original plans." As nearly as the committee can ascertain the facts by correspondence and official reports it would have required \$77,500 to install 740 new lamps and bring the operation of the plant up to its capacity of 1893, making the total investment \$766,100, or \$414 per arc in use, \$150 of which would represent the extra cost due to the underground system and iron posts. If the plant were brought up to 3,000 arcs the new investment beyond that of 1893 (including the cost of the dynamos, engines, etc., purchased since that date, which have already made the dynamo capacity nearly 3,000 arcs) would be about \$275,000, making a total of \$963,310, or about \$320 per arc in use, about \$130 of which would represent the extra cost of underground system and iron posts.

In Philadelphia the city electrical department in charge of Chief Walker, has laid many miles of conduit at a cost of

16 cents per foot of duct for the 12-duct conduits.	
18 " " " " " " " " " " " "	9
21 " " " " " " " " " " " "	4

— Electrical Bureau Report, 1893, p. 81.

The lamps are about 250 feet apart in Philadelphia. This requires about 330 feet of duct to an arc, as the student will see for himself, if he maps out a group of city blocks, 500 feet square, with a lamp in every 250 feet of street, and then estimates the length of level circuit, waste wire, and all. With the 12-duct conduits, therefore, the cost per arc would be \$52.80, and \$69.30 with the 4-duct conduit. In the business part of the city it is not wise to put down small conduits. Chief Walker tells me that he wishes he had laid 20-duct conduits on the best streets for he has already rented every duct in the 12-compartment system, and could rent more. With a 20-duct system the cost would be less than \$50 an arc; the duct costs about 14 cents a foot, and the digging, replacement of street, etc., about 24 cents a foot of line. The underground system requires a better cable than the air circuit. Chief Walker uses a No. 4, lead-covered, painted, and braided, costing 15.9 cents a foot. He does this to make the insulation sure. If water should, by any possibility, get into the duct, it will not affect the lighting, for the cable is good enough to lay in the river channel. This cable must run, not only through the 330 feet of duct per arc, but must pass up and down the lamp posts and to and from the conduit, adding 90 to 120 feet per arc, so that we have to allow about \$72 per arc for cable, ten times as much as the overhead No. 4 wire

would cost. Then, with so fine and permanent a system, wooden poles seem out of place, and iron posts are obtained at a cost of \$14.30 for a 25-foot wrought iron post, steps and all, and \$16.15 for a 30-foot post, steps and all. At the street corners it is best to hang the lamp well out over the road. In small towns this can be done by running a wire across the street and suspending the lamp from the centre. In busy cities this would not do, for the lineman would find it dangerous to stand in the street while he fixed the carbons each day; the unsightliness and danger of wires, which it is the object of the underground system to overcome, are also against such methods. An ordinary gas-pipe bracket or mast arm can be had for about \$5 a lamp, pulley and all; but the gilt-edged contrivance which Chief Walker buys costs \$1.23 a foot, and is 15 to 18 feet long. It makes a splendid mast arm, and is perhaps worth the expense, though it seems pretty heavy. Then the okonite wire that runs out the arm from the pole and back again costs 9 cents a foot, and adds \$3.50 per arc to the cost. The iron post, set with mast arm and okonite in place, represents about \$45, or \$30 to \$40 more than the ordinary wooden pole in position. Altogether, therefore, an underground system like the one in Philadelphia costs \$167 per arc, waterproof cable, creosoted duct, iron post, mast arm, and all. The cost of circuit in the ordinary overhead system with lamps 250 feet apart, would not exceed \$30 or \$40, so that the extra cost of the Philadelphia duct system is about \$135 per arc, with two lamps to a 500-foot block, as on Market, Chestnut, and other good streets.

Mr. Kepler of the Kepler Construction Company, 531 Chestnut Street, Philadelphia, a man whose business it is to build electric light plants, who furnishes estimates and makes contracts every day, and who is thoroughly familiar with every detail of the work, tells me that a good underground circuit can be laid at the rate of 37 cents a foot, 12 cents for the cable, 7 cents for iron pipe per foot, and 18 cents for digging and replacing the paving.

The Edison Company of Fall River reports 48 cents per foot of wire, and \$2 per foot of conduit for the underground 4-conductor Kreuse system. It has one arc-equivalent to every 37½ feet of line, so that the underground construction amounts to \$75 an arc, or no more than overhead construction in a wide-spaced street plant.

The Edison Company of Boston values its lines at \$1 per foot of wire, and \$4 per foot of conduit. It has one arc-equivalent to 28 feet of conduit, making the underground investment claim \$112 per arc-equivalent.

The Lawrence Co.'s returns indicate about \$2 per foot of conduit. The company has one arc equivalent to 270 feet of street line, making the extra cost of the underground system \$540 an arc.

There may be some water in these figures. The assessment of the Boston Edison is only about one-third its claimed investment, Fall River a little more than half, Lawrence about one-sixth.

In a pure street plant, or any diffused system, underground circuits are very expensive, but in a commercial plant of high density, like the Boston E. L. Co. for example, which has an arc-equivalent for every 27 feet of street line, the additional cost would be very slight—not more than \$30 per arc-equivalent. Thus we come upon a new reason for throwing the whole lighting of a city into one system, so that it may be possible, at reasonable expense, to put all wires underground, where beauty and safety require them to be. The true method would be for our cities to build sub-ways, beneath strong pavements of glass and iron, and locate all wires, pipes, etc., in them in such a manner that they could be gotten at with ease, comfort, and at small expense, without any tearing up of streets, or interference with travel, traffic, or health.

Further information in respect to investment may be gathered from the following table, showing the division of capitalization among the various items that make up an electric lighting plant. Such a study is absolutely necessary to a thorough comprehension of the subject of depreciation. The figures in the table that indicate the percentage and amount of depreciation will be fully explained hereafter. It may help the student to grasp the full meaning of this important table if he keeps in mind the fact that at present prices a good substantial electric street plant can be built with two arcs to a 500-foot block at a cost per arc of \$25 to \$50 for real estate, \$25 for dynamos, \$25 for the lamp, \$30 to \$40 for wire and poles, \$20 miscellaneous, and \$50 per horse for steam plant—\$175 to \$210 per arc altogether; 35-foot and 40-foot chestnut poles cost from \$5 to \$8, painted and set; insulated copper wire is quoted at 11 cents a pound, (No. 4, B. S. and G. runs 7 feet to the pound,

and therefore costs \$83 a mile; No. 6 runs 10 feet to the pound and costs \$58 a mile); to put the wire in place costs \$10 or \$12 a mile, so that a mile of No. 4 wire in position represents about \$100. Chief Walker says that to secure the best results, and allow for additional lamps, the wire in a full-arc circuit should not be smaller than No. 4.*

TABLE XIX.
DISTRIBUTION OF INVESTMENT AND DEPRECIATION.
A.—The Braintree Plant.

	Street Plant, 1892. 75 sub-arcs. 80 inc., 25 c. p.	House Lighting Extension, 1893, 1500 inc. lamps in operation.	Double System Commercial Plant, 1894, with 118 street sub-arc equiva- lents, and 2642 inc., 16 c. p.	Per cent of depre- ciation.	Am- ount of de- preci- ation.
Land	\$ 940	0	\$ 940	0	0
Buildings	6,630	0	6,630	1	\$ 66
Steam Plant	6,660	\$ 5,120	11,900	4	476
Electric Plant	2,740	3,420	7,640	3	229
Lines	4,970	6,920	13,580	1	136
Poles	3,080	250	3,630	10	363
Lamps	3,700	000	4,630	4	185
Meters		950	1,560	2	31
Transformers		1,620	2,280	3	68
Tools and Furniture	230	210	580	8	46
Supplies	600	680	110	0	
Services of Architect and Engineer	620		620	0	
Total	\$30,160	\$19,070	\$54,600		\$1600

Some description of the plant has already been given on p. 95. We may add that it is built on a good lot, having 175 feet frontage on tide water. The station is of brick, 80x40 feet; 250 horse; foundations of granite laid in cement; brick chimney 100 feet high and 10 feet square at the base. There are 62 meters, and 43 transformers; 30-foot poles cost \$2 each, 35-foot poles \$2.90 each, and 40-foot poles \$3.90. The setting cost \$1.25 each, and painting 80 cents. The average cost of the whole 821 chestnut poles, painted and set, was \$4.50 apiece. The steam plant cost about \$47 per horse-power—\$36 per arc-equivalent of capacity; and the electric plant cost \$24 per arc-equivalent of capacity.

B.—The Easton Street Plant.
122 full arcs installed.

C.—Chicago Underground Plant.
1,110 street arcs installed.

	Values.	Percent depre- ciation.	Amount of depre- ciation.	Values.	Percent depre- ciation.	Amount of depre- ciation.
Land	\$ 800	0	0	\$100,000	0	0
Buildings	6,722	1	\$ 67	66,987	1	\$ 669
Steam Plant	13,450	4	538	95,518	4	3,820
Electric Plant	7,000	3	225	58,075	3	1,742
Lines	2,200	1	22	317,040	1	3,170
Poles	3,450	10	345			
Lamps	4,987	4	200	41,240	4	1,650
Tools and Furniture	500	8	40	610	8	50
Supplies	500	0	0	8,840	0	0
Total	\$40,109		\$1437	\$688,310		\$11,101

*While the above was in the printer's hands, an estimate for a 180 full arc street plant by the contractor Kepler already mentioned, came into the committee's possession. It reads, 40 per horse-power, for steam plant, \$35 per arc for dynamos; \$90 a mile for No. 6 wire in place; \$26 per arc lamp; \$104 per arc installed for the plant complete, including all but land and buildings. These figures include superintendence and time of expert in setting up and starting the plant and giving instructions.

This plant is described above, p. 93. In the steam plant cost, \$3,000 is for foundations, the rest is for engines, boilers, heater, shafting, etc., \$37 a horse-power altogether. The dynamos and appurtenances cost \$40 per 2,500 candle-power light; the 40-foot poles \$7.50 each, painted and set; the lamps \$37.50 apiece, 122 installed and 11 reserve; the lines of No. 5 wire cost \$100 a mile in position.

These figures refer to 1893, the latest I could obtain. The steam plant includes 14 engines of 1925 total horse-power, shafting, tools, etc., and 21 tubular boilers, heaters, pumps, etc., of 2475 total horse-power,—nearly \$50 per usable horse-power. The dynamos and appurtenances cost \$31 per arc capacity for 43 machines of 1850 light capacity. The lines consist of 185 miles of lead-covered cable, 12,109 feet of conduit, and 584,496 feet of iron pipe. Chicago is building a new station now.

D.—Chief Walker's estimate for a 2,000 street arc plant in Philadelphia, overhead service.

	Values.	Percent depreciation.	Amount of depreciation.
Real Estate . . .	\$145,000	$\frac{1}{4}$	\$ 720
Steam Plant . . .	125,500	$\frac{4}{5}$	5,000
Electric Plant . .	96,000	3	2,880
Lines and Posts . .	144,000	1	1,440
Poles	30,000	10	3,000
Lamps	90,000	4	3,600
Repair Shops, Tools etc.	5,000	5	250
Total	\$636,500	—	\$16,900

This estimate was made by the head of the Philadelphia Electric Bureau, at the request of Mayor and Councils in 1894. It is published in Vol. II of the Journal of Select Councils, p. 123. The chief says that he purposely made his estimate high, and it is recorded in the volume just mentioned (p. 275), that he so informed the committee of councils. He also told councils that 3% on three-quarters of the investment would cover all depreciation. This is a little lower than the result of our analysis, which we know is full high. The liberality of the chief's estimate of cost is very clear. He figures 2000 horse-power water tube boilers and appurtenances at \$25 a horse, 4 Corliss engines of 500 horse-power each, at \$20 a horse, belting, shafting, etc., for 2,000 horse-power, at \$15 a horse, 1 Corliss engine, 500 horse, reserve, at \$13 a horse,—making \$63 for each available horse-power, which is certainly pretty high, being one-quarter more than the actual cost per horse in Chicago, one-third more than in Braintree, and one-half more than in Easton, and all these plants are of fine construction. The chief figures on 40 dynamos, 60 lights each, with all appurtenances in position, at \$40 a light. Detroit contracted last year for splendid dynamos at \$22.91 per light. Then comes 300 miles of 4 B. and S. G. wire at \$115 a mile, and 2,600 iron posts complete, with mast-arms, etc., at \$50 each. We have already seen that the real cost from the actual expenditures of the city in putting up such posts is \$45 complete in position, mast-arm, ironite, and all.—the figures being given to me direct from the books of the Bureau; so there is a \$10,000 over-estimate in that item which perhaps was allowed for contractor's

E.—Manager Cowling's estimate for a 400 arc underground street plant in Philadelphia.

	Values.	Per cent depreciation.	Amount of depreciation.
Real Estate . . .	\$40,000	$\frac{1}{4}$	\$200
Steam Plant . . .	54,050	$\frac{4}{5}$	2,162
Electric Plant . .	26,600	3	798
Lines and Posts . .	80,000	1	800
Poles	—	—	—
Lamps	18,000	4	720
Repair Shops, Tools etc.	2,500	8	200
Total	\$221,150	—	\$4,880

Mr. Cowling is manager for the Powelton Electric Company which sells the city several hundred arc lights at 45 cents a night, or \$164 a year. His business before the committee was to prove that it would be foolish for the city to build a light plant, so we need have no doubt that his estimate is sufficiently liberal,—\$108 per available horse-power is not low, and \$220 per arc for the underground system is certainly large for lamps placed as they are in Philadelphia. In the course of his argument, Mr. Cowling assured the committee that the actual cost of production per arc was \$146 a year, leaving the company \$17 for water-rent, license fees, pole and line taxes, general taxes and profits.

Such a statement to one who knows that returns from more than a hundred stations, public and private, show the cost of producing arc lights to be less than \$75 a year, may suggest a suspicion of the reliability of anything that Mr. Cowling says; nevertheless his estimate is of interest as showing the utmost that can be claimed by one not overburdened with regard for the

profit; indeed all the items seem more like a very high contractor's figures than the amount for which the city could build directly for itself. As for the wire, 150 miles will be more than enough to install 2,000 arcs, one to each 250 feet of street, as in Philadelphia. If the reader will draw a picture of a group of city blocks, 21 blocks one way and 19 the other, and place the lamps, and draw the circuits, he will have 2,056 lamps, with only 130 miles of wire in the straight even if he arranges the circuits in the least economical way; allowing 20 miles for sag, winding, and miscellaneous waste, which is ample, according to information received from experts, we have a total of 150 miles, so there is an overestimate of at least one-half in this item. Then the chestnut poles are figured at \$15 each, but we have already seen that half the amount is ample. Arc lamps to the number of 2,250 are estimated at \$40 each, which is much too high for present rates. Mr. Kepler quoted me last week, a first-class lamp at \$26.50, and a good, substantial article can be had for \$24. The whole plant could undoubtedly be built of the finest materials for \$520,000, and probably for less. No wonder the best construction companies assured Director Beitler that they were ready to put up the plant at the chief's figures, and no wonder the chief said his estimate was high, and contemplated with pleasure the satisfaction of the tax-payers when they saw how much below the estimate the real expenditure would fall.

truth, and under the pressure of strong motives to make the cost appear as large as possible. And it is also of interest because, with all Mr. Cowling's anxiety to magnify the expense, once, as manager of a private electric company desirous of preserving the frail thread of infinitesimal profit on which its life depends, and once as a patriotic citizen desirous of preventing the city from going into a ruinous business,—in spite of all this he figures depreciation at less than 4 per cent of the whole valuation.

F.—Boston Electric Light Co.

5,375 horse-power.
6,755 arc equivalents of capacity.

G.—Edison Co. (Boston).

5,875 horse-power.
9,600 arc equivalents of capacity.

	Values in thousands of dollars.	Per cent depreciation.	Amt. of depreciation in thousands of dollars.	Values in thousands of dollars.	Per cent depreciation.	Amt. of depreciation in thousands of dollars.
Real estate . . .	532 $\frac{1}{2}$	1 $\frac{1}{2}$	2.66	717	1 $\frac{1}{2}$	3.58
Steam plant . . .	436 $\frac{1}{2}$	4	17.46	638	4	25.52
Electric plant . . .	449 $\frac{1}{2}$	5	13.48	240	3	7.20
Lines	765 $\frac{1}{2}$	1	7.65	1,329	1	13.29
Poles	12	10	1.20	—	—	—
Lamps	174 $\frac{1}{2}$	4	6.98	25	4	1.00
Furniture, etc. . .	51 $\frac{1}{2}$	8	4.14	—	—	—
Supplies	45	0	—	66	0	—
Patents	0	—	—	338	6	20.28
Cash	31	0	—	80	0	—
Bills	100	5	5.00	90	5	4.50
Total	2,553	—	54.87	3,534	—	75.37

Twenty-five dollars per arc-equivalent of dynamo capacity in the Edison plant is not so very unreasonable, though it is plenty. In Braintree the incandescent plant cost \$21 per 16 candle-power of capacity or \$181 per arc, and Buckley gives the cost of large incandescent systems at \$2 per 16 candle-power for the electric plant or \$16 per arc. One hundred dollars per horse-power and \$4 per foot of line construction seem pretty large.

In the Boston Electrical Company we have \$80 a horse for the steam plant, \$66 an arc for the electric plant, and almost \$1,000 per mile of wire for overhead construction of line; while Braintree, Easton, and Chicago, all with first-class machinery, show only \$50 a horse for steam plant with all modern improvements, \$24 to \$31 per full-arc equivalent of electric plant, and \$100 to \$300 a mile of wire for overhead lines — \$100 in Easton, \$300 in Braintree — with meters, transformers, and all. "Oh, but the meters and transformers are so much more numerous in a mile of Boston wire." Well, the Boston Company reports \$50,000 for meters and transformers on 785 miles of wire — about \$64 a mile, and the Braintree figure is \$67 a mile for meters and transformers, so that won't explain the situation. If we subtract the \$50,000 we have \$715,500 for wiring in the Boston Company — over \$900 for a mile of wire, which is more than enough to buy lead-covered, river-proof cable, let alone the common, every-day

overhead wire that hangs on the Boston poles and ought not to average over \$200 or \$300 a mile at the very utmost. No wonder there is a water gap between the company's returns to the assessors, and the figures it sends to the long-suffering commissioners of light.

H.—Miscellaneous Private Plants.

The values and depreciation are expressed in thousands of dollars.

	Worcester commercial plant, 1200 horse, 965 full arc capacity plus 6650 16 c. p. or 1796 arc equivalents, total.	Brookline commercial plant, 750 horse, 450 full arcs capacity plus 4150 inc. or 970 arc equivalents, total.	Cambridge commercial plant, 1000 horse, 630 sub-arcs capacity plus 5200 inc. or 1070 full arc equivalents, total.	Chicopee street plant, 100 horse, 150 sub-arcs of dynamo capacity, = 100 full arcs.	Edison Co. of Fall River, 635 horse, 7,910 inc. 16 c. p. capacity or 980 arc equivalents.	Edison Co. of Brockton, 750 horse, 250 arcs plus 7586 inc. capacity or 948 arc equivalents, total.
	Values.	Values.	Values.	Values.	Values.	Values.
Real Estate . .	75	47	74	1	30	53
Steam Plant . .	55	74	95	2½	24½	37
Electric Plant, Lines	79	87	152	5	17½	80½
Poles	53	114	98	2½	52½	51
Lamps	13½	10	15	1½	1	12½
Supplies	23	16	20	3½	5½	6
Furniture, etc.,	9½	3	6	—	13½	3½
Patents	2	3	1	—	—	9
Cash	0	0	0	—	—	19
Bills	27½	25	1	½	20	1
	11½	8	13½	½	6	10
Total value,	349	387	475½	17	169½	282½
Depreciation.	9	9½	13	.6	2.8	8½

The depreciation is calculated at the same rates as in the preceding cases except that the depreciation on the compound item of real estate is taken at three-quarters of one per cent to one per cent in the small places where nearly the whole value is in the buildings, instead of one half of one per cent as in the large cities where half the realty is land value.

For the horse-power, the lowest figure is taken each time. For example the Worcester boilers are 1200 horse and the engines 1400 horse; the Fall River boilers are 712 horse and the engines 635. The available horse-power is not more than the power of the boilers, nor more than the power of the engines, so that the lower figure must be taken in every case. Brookline and Cambridge follow Boston's lead, \$100 and \$150 respectively for the cost of steam plant per horse; but it is refreshing to find the Fall River Edison claiming only \$38 a horse, Brockton \$50, Worcester \$46, and Chicopee \$25.

As to dynamos and appurtenances, the commercial arc and incandescent company of Brookline claims \$90 an arc-equivalent, Cambridge \$140! Fall River Edison claims \$18, Brockton Edison \$85, Worcester commercial \$44, Chicopee street plant \$50. The companies of Fall River, Worcester, and Chicopee seem to have more than the average candor; the contrast runs all through the returns and even gets into the assessors' books as we have already partially noted. The Brockton Edison is taxed on less than one-third of its claimed valuation, the Brookline is assessed at a little over one-quarter of its return to the light commissioners, while the Fall River Edison is taxed on considerably over half the investment it claims. Worcester pays taxes on nearly three-quarters of its capitalization, and Chicopee is assessed on more than it claims to possess; the company having been taxed on more than seven-eighths of the value put into the plant, the depreciation written off by the company during the eight years of its existence, has brought the value now claimed by it below the assessment.

FIXED CHARGES.

We come now to the study of the fixed charges, taxes, insurance, interest, and depreciation. A public plant pays no taxes, but the taxes that would be received from a private lighting company are lost, and must be considered as part of the expense

of municipal ownership. The amount actually paid by the companies is about \$2 per arc-equivalent, or three-quarters of one per cent to one per cent on the fair investment.

The rate of taxation is \$1.28 on the hundred in Boston, \$1.75 in New York, and \$1.85 in Philadelphia. But this rate is not paid on the whole value. The people get taxes on about one-third of the valuation of the Boston Edison Co. and on less than one-third of the valuation claimed by the Boston E. L. Co. The total amount of taxes paid by Massachusetts electric light companies in 1894 was \$133,718, and the total valuation was nearly \$15,000,000, so that the taxes actually received came to nine-tenths of one per cent (Commissioners' Report, 1895, pp. 124-5). The full-arc equivalents in use in Massachusetts are 61,400, so that the taxes amount to about \$2 an arc.

In New York the Foote Census shows a total valuation of \$30,000,000, for the electric light companies, and \$114,500 taxes paid, or about one-third of one per cent on the valuation. Eleven millions of the value is for patents, and if that is omitted, the taxation will be but six-tenths of one per cent of the claimed investment. In the state, outside of New York City, the valuation was \$14,157,760—patents \$3,434,450; taxes \$63,877 for 129 plants—a rate of taxation equal to about one-half of one per cent. The total number of arc-equivalents in use was 55,701 in the entire state, and 36,381 outside of New York City, wherefore the tax paid by the electric light companies was about \$2 per arc-equivalent. This is probably the fairest way of estimating the taxes lost to the city by displacing the private companies, for it avoids the water in the valuation. These taxes include all the assessments on poles, line wire, etc., and represent the total sums paid by the companies to the public for the privilege of assessing one and one-half millions of overcharges on the citizens of Massachusetts and two millions on the people of New York.

Insurance, so far as it is an item in the fixed charges, is amply covered by one per cent on the investment to be protected.

Insurance is a very small item in a good city plant. The object of insurance is to distribute accidental losses among a large number of people, instead of allowing them to rest with crushing weight on a few individuals. A private investor or a small town must pay the insurance company the amount necessary to make good the losses that occur, together with the cost of distributing the funds and doing the work incident to insurance, and a good margin of profit besides. A large city offers in itself a sufficient field for the wide distribution of losses, so that it can insure its own plant and save more than half what it would have to pay a private company for insurance. Director Beidler told the committee of councils in Philadelphia that he would not put one dollar of insurance on the public plant—that he would not insure his own property in the public buildings—the risk was so infinitesimal, and that the city did not carry any insurance on its station houses, fire-engine houses, or river boats. It is certainly the true policy for a city to build wisely and well, and then do its own insuring. The losses will amount to far less than the premiums it would have to pay a private company—one per cent being an ample allowance for the risk, since the companies insure electric plants at one and one-half to two per cent, and it is well known that more than half the premiums paid to them is consumed in the expenses of carrying on the business and in profits. Moreover the value of the land is not to be included in estimating the insurance.

Small towns and cities, as we said, find it best to insure, and the cost is entered as part of the running expenses—Braintree \$139, Swanton \$225, Easton \$275, Little Rock \$300, Danville \$77, Painesville \$45, Marietta \$150, etc. Such policies, however, do not cover the whole value of the plant; for example, the Easton plant is worth about \$40,000 but insures against fire only half the value of buildings and machinery, or \$12,000 at \$2 a hundred—\$240, and against damage to life or property by boiler explosion to the extent of \$5,000 for \$35 a year. This leaves a risk equal to about six-tenths of one per cent still on the town. The total amount that should be debited to insurance, including the risk not covered by the policies, is about \$1.50 per arc-equivalent in Braintree, and \$4 an arc in Easton. In cities bearing the whole risk for themselves, the cost should not exceed one per cent on the investment, as we have seen, or \$1 to \$2 per arc-equivalent in commercial plants, and \$2 to \$3 per arc in street plants. One per cent is more than enough to allow under the head of fixed charges in the case of plants that buy private insurance on part of their value, and put the premiums in the column of running expenses, so that one per cent will cover the point in both classes of cases. With state insurance and inspection, it is not improbable that the rate would fall to less than half of one per cent.

Interest is not an item in the fixed charges of a public plant free of debt, as was fully shown in § 2 of this report. When

the capital is borrowed three per cent must be added for interest in the case of first-class cities, and four per cent in most of the smaller cities and towns.

Finally we come to depreciation, concerning which there exists more confusion of thought than attaches to any other topic in electrical engineering. As frequently happens in cases of conflict, we find a double meaning at the bottom of the difficulty. There are two sorts of depreciation, a shrinkage of value for use, and a shrinkage of value for sale. The latter includes the former, but involves other elements also. If you buy a tooth brush, and use it for a day, the market depreciation is 100 per cent, but the depreciation for use is only one or two per cent. If you buy a dynamo, at \$40 per arc, and five years from now electrical construction becomes so much cheaper that the same machine can be made for \$30 an arc, the *selling* value of your dynamo will have fallen by an amount equal to the depreciation from wear and tear *plus* the depreciation of \$10 per arc, due to the cheapened processes of construction, expiration of patents, etc., *plus* the depreciation due to the prejudice against buying second-hand goods; the depreciation for use may be less than one per cent while the depreciation for sale may be 40 or 50 per cent. The invention of better machinery is another factor producing wonderful changes in market value. For example, I bought a Columbia bicycle five years ago, a \$135 wheel of the best make; it is in fine condition, has been well kept and but little used, and for use is almost as good as it ever was, but I could not sell it for more than \$10 or \$15, because the market is full of wheels of half the weight, with pneumatic tires and all modern improvements, and nobody wants the old style.

Now a private company takes into account, not only the wear and tear of its plant, but the shrinkage in market price, because it wants to know at all times what its assets are worth in exchangeable values. Of course the company must also consider the rising values of land and franchise. The increase of population and business creates a larger demand, which enables the company or city to do more work with the same system — the plant becomes a more valuable instrument of production by the change in surrounding conditions. It is not fair to figure depreciation on building and machinery, and neglect the appreciation of land and franchise; and that the latter often far exceeds the former, especially in the large cities, is frequently attested by the rising values of electric stocks, even in spite of dilution. In very many cases, when all the facts are considered, appreciation as above, repairs, improvements, etc., that enter into the running expenses, there is nothing left in the depreciation col-

umn—it is all cancelled; the plant is worth as much or more than it was at the beginning of the year, without including improvements that are set down to new construction. These facts are fully recognized by the companies themselves, as we shall see hereafter.*

A public plant has nothing to do with the depreciation of the market. Its sole concern in this connection is the depreciation in usefulness. If the city pays \$6,000 for an engine that runs 30 years, the depreciation (beyond the repairs which are covered by the running expense account) is \$200 a year, and no more, although the engine might have been bought for \$4,000 the year after the city secured it; \$200 worth of engine per year, on an average, has been ground into product, in addition to the running expenses, and if the portion of investment yearly ground into product be added to running expenses together with insurance and taxes, the total cost of producing light under public ownership is found. The sole question here is the *life* of the plant—how long do buildings, lines, and machinery endure before they have to be replaced because of wear, or the necessity of using superior types?

The committee has given a great deal of attention to this question. It has gathered information in respect to each part of an electric system from private companies and public plants, from expert electricians and engineers in both public and private employ, from scientific works of standard authority and from actual records of endurance in specific cases, and it has reached the conclusion that three per cent on the total investment is usually more than sufficient to cover all depreciation beyond current repairs. It will also appear that in many cases the new and permanent values entering into the running expenses balance the depreciation, justifying the plant or the planter in omitting an additional allowance on that score, and

* There is another matter which bears upon the question of fixed charges in private companies, viz., the fact that capital is not properly perpetual. The idea that a man is entitled to 6 per cent on his money to the end of eternity is an error. Capital is born and dies, it is not immortal. It is so with money put into live stock—the horses die; so with machinery—if a man builds an engine and rents it, the time comes when the rent or interest ceases, because the engine is worn out: so with a farm—its soil becomes exhausted. It ought to be the same with corporate investments; it is not right to claim interest forever on the original capital. When a man has drawn 3 or 4 per cent for forty years on his investment, he ought to be willing to cancel the debt, and make further investment of new funds he has earned and saved, if he wants any more interest. If he gets 10 per cent he ought to call it square in 12 to 15 years any way. So that even where operating charges and increased value of land and franchise do not balance depreciation, if there are any such cases, still the life of the plant is sufficient (averaging the endurance of buildings and machinery), to make a moderate interest a full return for the investment by the time it runs out, without any necessity of allowing a percentage for depreciation, which in reality is simply giving back to the capitalist, not merely his capital plus a good addition for its use, but giving him his capital twice plus said addition; as if I should rent a machine or a horse, and having paid for its use at a rate that during the time I had it netted its owner a good sum over and above its value at the time I took it, I should still be required to give the owner another one as good as it was at first, when it wore out or died.

that this fact, together with the growth in the values of land and franchise, leads the great majority of even private companies to write off only a fraction of one per cent, or nothing at all, to cover depreciation.

Upon land, foundations, supplies, and cash, there is no depreciation in use. Upon buildings of good construction, one per cent is ample allowance. If the land and buildings are welded into one item under the title "real estate," as in many of the reports, it is safe, in case of a plant located in a large city, to estimate depreciation at one half of one per cent on the whole value of the realty; but in a small town, where the land is a very small part of the real estate item, depreciation should be calculated at nearly or quite one per cent.

A good steam engine lasts 35 to 50 years, with proper care and timely repairs—this is the average; under the best conditions the life of an engine is much more than 50 years. Thurston says, in his standard *Manual of the Steam Engine*, Vol. II, p. 577-8: "Engines meeting with no accident resulting in a general wreck should endure a century. . . . All parts exposed to wear are made readily removable, and easy of replacement. . . . Wear is reduced to a minimum by ample lubrication. The author has known a main journal brass to work ten years constantly without appreciable or measurable wear." I have seen a number of engines that have been used in electric light stations from the beginning, 8 to 10 years ago, that had not the least appearance of age or incompetence. Some of the engines in the Philadelphia water works at Spring Garden Station have been in use more than 40 years and they are as good to-day as they ever were. Engineers of long experience have assured me that three per cent is high for depreciation on a good stationary engine,* including the probable need of replacement by later types. To the question, "How long will an engine last with ordinary care and proper repairs?" they have answered, "A lifetime," "Forever," "As long as you want it to," etc.

The boilers are not so hardy. Their average life is 15 to 20 years. Bad water and carelessness may, of course, be fatal in a year or two, but, with good treatment, an ordinary tubular boiler lasts 20 to 25 years, so I am told by Mr. Goodrich, of Corbin & Goodrich, the well-known Philadelphia specialists, so long and extensively engaged in the business of insuring and inspecting boilers. A water tube boiler with vertical jacket lined with fire brick and horizontal curving tubes without any ends exposed, like the Climax, looks as though it might last a lifetime, and it is the opinion of experts that there is practically no depreciation to it beyond the current repairs incident to putting in a new tube now and then. To be on the safe side with the average case, however, I have taken seven per cent for boiler depreciation. In a well constructed steam plant, the foundations represent at least one-tenth of the cost, the boilers and appurtenances about three-tenths, and the engines, with shafting, feed-water heaters, and other appurtenances, six-tenths. Calculating depreciation on foundations at no per cent, on boilers seven per cent, engines, etc., three per cent, gives 3.9 per cent on the entire steam plant; the committee has used four per cent in estimating steam plant depreciation beyond the current repairs.

A dynamo will last as long as an engine. The brushes, if the dynamo uses brushes, wear out in a year or a year and a half, but are replaced at very small cost; the commutators wear 3 or 4 years, often more, and are easily replaced; an armature may need to be rewound now and then; these items belong to ordinary repairs, and already enter fully into the running expense accounts in all the older plants. Beyond this there is nothing about a dynamo but a solid frame, coils of wire on bars of iron, and a wheel and axle—nothing to wear out any faster, or even so fast as an engine, so that three per cent beyond repairs is ample allowance for dynamos, including the possible advisability of replacement by superior types. Engineers and superintendents tell me that the first dynamos, made and put in operation 12 or 13 years ago, are running to-day in as good condition as they ever were, and doing almost if not quite as effective work as any of later make. For the switch-boards and other appurtenances of the dynamo plant three per cent is more than enough.

The lamps require frequent repairs of a small nature, but with such repairs, will be good for twenty-five years at least. So I am assured by Mr. Lerch, the able superintendent of the Easton plant, who attends to the lamp repairing in person, and his statement is confirmed by other experts. Four per cent, therefore, will be our figure for lamp depreciation beyond repairs.

The poles cannot be counted on to last more than 10 or 12 years, unless treated with a preservative. Men of long experience with telegraph-poles tell me that under good conditions chestnut poles from near the sea will last 15 years, but mountain poles set

* The word stationary is used with emphasis, for a locomotive engine cannot be counted on to last more than 10 or 12 years. Exposure to all sorts of weather outside and all sorts of water inside, the tremendous vibration caused by rapid movement over uneven roads, and the peculiar nature of a locomotive as boiler and engine welded together, ensure a much more rapid wear than in the case of a stationary engine. This is one of the reasons why electricity is a cheaper means of transportation than steam,—it permits the use of stationary engines.

in sandy soil will decay in 10 or 12 years on an average, some sooner, some later. Ten per cent is therefore our figure for pole depreciation, though in truth the item has already begun to enter the repair accounts of the older stations—Easton for example, where more than \$150 was spent last year in the replacement of poles. There is a preparation called "Woodline," sold by F. S. Hovey of Beverly, N. J., and being used by the Pennsylvania Road, which is said by the road officials to have shown itself able to double the life of the wood, and it costs only 8 cents a pole to put it on. (The committee gets no commission on sales made through this advertisement, but it is a matter that ought to be known to municipal superintendents, so long as they continue to use poles.) Iron posts live many times the life of a wooden pole; under reasonable conditions, there is practically no depreciation upon them, but we have used one per cent.

The lines last a very long time. In answer to my question, "How long?" expert after expert has said, "Forever." "There is no wear out to the wires," "The wires lose their insulation to some extent by long exposure, but their depreciation is practically nothing." The reason is that the value of the wire depends on the copper that it contains, and copper does not depreciate. Even old scrap copper finds a steady market at two-thirds the price per pound of the new metal (see the *Metal Worker*, July 6, 1895, price lists in the back), so that even if the whole line were replaced every 35 years one per cent beyond current repairs would be more than enough to cover depreciation.

Meters and transformers, aside from accidents which come under the head of insurance, do not materially alter the percentage.

In underground systems, the cast-iron pipe or the creosoted wood is good for a century—so Chief Walker tells me in respect to the wooden ducts he uses, saying that his statement is based on actual experience with such ducts in the old world. As to cast-iron pipes, men of experience in water and gas construction say that a crust of rust forms on the surface, and then oxidation stops (except under very disadvantageous circumstances) and the pipe will last indefinitely.

Supplies are used while fresh, and suffer no depreciation in usefulness during their storage as supplies.

For tools, horses and wagons, furniture, etc., an average of eight per cent is a fair allowance; patents six per cent, as they last 17 years; cash no per cent; bills five per cent, though we think it a very high figure, since few sales of electric light are made except to persons who have abundant property to meet the debt. The last three items are found only in private plants.

If the reader will turn back now to Table XIX and apply the above percentages of depreciation in detail he will find that the total depreciation of the Braintree plant is a little less than three per cent of the investment, Easton a little more than three per cent, Chicago less than 2 per cent, Walker's Philadelphia plant 2½, Cowling's 2½, Boston Elec. Light Co. 2½, Boston Edison 2½, Worcester, Brookline, and Cambridge less than 2, Chicopee 3½, Fall River Edison 1½, the Edison of Brockton 3½. The committee has analyzed the returns of nearly 100 stations, public and private, and finds the depreciation of use beyond repairs in almost all cases, less than three per cent. We therefore consider three per cent a full allowance for this item of cost. Chief Walker, as we have seen, expressed his belief to the Philadelphia councils that three per cent on about three-fourths of the investment would cover depreciation—that would be two and one-fourth per cent on the whole investment; and as Chief Walker is one of the foremost electricians of the day—"conservative, careful, and thoroughly master of his business," as Director Beittler wrote to Mayor Stuart—his statement furnishes additional reason for believing that three per cent is a liberal figure for depreciation.

Writers who favor public ownership have sometimes omitted all consideration of depreciation. Superintendents of public plants show a similar tendency to silence on the subject in their reports, but, if you question them, you will usually discover that they omit the item not because they do not give it thought, but because they are convinced that the new value added to the plant each year, in the overlapping of repairs, in the little extensions and improvements that go into running expenses, more than balances the unrepaid wear and tear of the plant. If this new value (V) which should in strictness be put down to new investment, gets mixed with running expenses, the operating account becomes too large by the amount V—for this V has not been used in producing the light of the year, but is permanent value added to the plant. Now if V, the said new value, is equal to D, the depreciation, then O, plus V, the present running expense account, consisting of the real operating cost plus the said new value in improvements, etc., is equal to O plus D, the real operating cost plus depreciation. In other words, to get at the actual cost of producing light, aside from taxes and insurance, we must take the amount expended during the year, subtract V, the new value added during the year, and add D, the depreciation—that is, the actual amount that has been ground into product during the year; but if D and V are equal, we shall have the same amount at the end of the calculation as we had at the beginning, and we would have reached practically the same result by taking the running expense account, with its mixture of new value, as covering depreciation, making any further allowance on that head unnecessary. To take a concrete case, suppose the running expenses during the year are \$60 an arc, but \$15 of it represents permanent value added to the plant, so that \$45 was all of the \$60 that really went into the year's product, the rest being still in the plant. Then if the depreciation, the amount

of investment that has been ground up into product during the year, is \$15, we have \$45 plus \$15 for the total values used up in producing an arc light for one year. We have already seen in the note to Table X, that Prof. John P. Barrett, superintendent of the Chicago City Telegraph and Electric Light Plant, says that the running account for the electric plant fully covers depreciation. The same thing is true in South Evanston, Chariton, DeGraff, Easton, Madison, and many other plants; it is apt to be the case in all well kept and growing plants except those which, like South Norwalk and Braintree, keep a strict and separate account of new values even down to small items.

Writers who oppose public ownership frequently claim that 7 or 8 per cent must be added to the official returns in order to cover depreciation. They take no note of the mixture of accounts mentioned above, nor has it apparently occurred to them that the depreciation of the market which they very properly allow for in their private concerns has no application to public enterprises, nor do they make any deduction for the rising values of land and franchise. The private companies themselves show a much more accurate appreciation of the facts than their defenders. *Out of 86 electric companies reporting in Massachusetts in 1895, only 33 write off anything at all for depreciation, and 10 of the 33 do not exceed one per cent.* The majority recognize the fact that the new values in their expense accounts, and the increasing value of land and franchise overcome depreciation, not only in use, but in market value also. Even those companies which write off a sum for depreciation usually make the item very small. The Boston Electric Light Company writes off one-eightieth of one per cent, Brookline and Cambridge nothing, the Edison of Boston one-half of one per cent, the Suburban nothing, the Edison of Brockton one eleventh of one per cent, Somerville, Quincy, Hyde Park, Spencer, Waltham, etc., nothing. There was plenty of surplus to devote to a depreciation fund, and the presence of the item on the return blanks, and its being filled in by some of the companies, precludes the hypothesis of oversight, even if such a supposition were otherwise admissible in the case. Chicopee and Worcester have laid aside a larger fund to cover depreciation than almost any of the other companies, and yet the total sums written off by them for wear and tear, shrinkage of market and all, since the beginning of their operations in 1887 and 1883 respectively, amount to little more than three per cent a year on the investment. It seems very clear that three per cent is sufficient allowance for depreciation even in case of a private company—more than sufficient for a public plant—and that in many cases, both public and private, no allowance at all beyond the operating account is necessary.

Looking now at the fixed charges as a whole, we see that five per cent on the whole investment will provide for them all, even where full depreciation is reckoned in addition to all items in the running expense account—one per cent for taxes, one per cent for insurance, and three per cent for depreciation beyond repairs. When the investment is \$200 per arc, as in the ordinary street plant, the fixed charges will come to about \$10 an arc. If the investment is \$300, as in the very finest plants like that in Detroit, the fixed charges may be placed at \$15;—they will really be less, for the depreciation in a \$300 plant, built up to the money, will be considerably less than three per cent. In a commercial plant, with \$150 invested per arc-equivalent, the fixed charges will average about \$7.50. These examples afford a general idea; more specific results will be obtained when we study the operating expenses in the several plants, and add the fixed charges appropriate to each case, to which part of our labors we now betake ourselves.

(To be continued.)

PROF. GEORGE D. HERRON: THE MAN AND HIS WORK IN CALIFORNIA.

A SYMPOSIUM DEALING WITH THE CRUSADE NOW BEING
WAGED BETWEEN THE DEFENDERS OF THE RELIGION
OF JESUS AND THE REPRESENTATIVES OF POPU-
LAR CONVENTIONAL CHURCHIANITY.

BY ADELINE KNAPP ; DR. J. R. MCLEAN, PRESIDENT OF THE
PACIFIC (CONGREGATIONAL) THEOLOGICAL SEMINARY,
OAKLAND, CAL.; REV. J. E. SCOTT, SAN FRANCISCO,
CAL.; REV. W. W. SCUDDER, JR., ALAMEDA, CAL.; ELDER
M. J. FERGUSON, PASTOR OF THE CHRISTIAN CHURCH,
SAN FRANCISCO, CAL.; REV. J. CUMMINGS SMITH, PAS-
TOR TRINITY PRESBYTERIAN CHURCH, SAN FRANCISCO,
CAL.; REV. R. M. WEBSTER, PASADENA, CAL.; JAMES G.
CLARK, PASADENA, CAL.

INTRODUCTION.

The visit of Professor Herron to the Pacific coast has become matter of history. He was invited to come here by certain Congregational clergymen of the cities about the Bay. These brethren were anxious to hear the new teacher who had arisen in the east, and believed the people of California would, as well as they, hear him gladly. In point of fact the people thronged eagerly to listen to the professor from Grinnell. We have had many great teachers on this coast, but it is probable that not one of them ever produced so profound a sensation, or awakened so many people to a sense of the hopefulness, after all, of the effort to attain national righteousness, as Dr. Herron has done.

But he also aroused opposition. There can be no doubt but that, were the Founder of Christianity again to appear on earth, there would be found many earnest and zealous followers of His faith, as they understand it, who could not conscientiously fellowship Him. The servant is not greater than his Lord, and what Jesus of Nazareth would inevitably encounter Dr. Herron encountered, on this coast, as he has done elsewhere. The opposition began with his first appearance before the Congregational Club, in San Francisco.

Dr. Herron having on that occasion addressed the club, on its invitation, Rev. C. O. Brown, pastor of the First Congregational church in San Francisco, arose and made a virulent attack, not upon the address which Dr. Herron had just given, but upon the teachings of the professor, as set forth in his published books. He denounced Dr. Herron as an anarchist, whose teachings meant destruction to all established institutions. When he was finally forced by the chair to obey the established rules governing all meetings of the club, and refrain from the rambling irrelevancies of the address he was determined to make, Dr. Brown thanked the assembly for the advertisement it had given of the sermon he meant to preach on the following Sabbath. "I shall preach against this man in my church next Sunday," he said, and left the place.

Not only on the following Sunday, but all during Dr. Herron's stay on the coast, and since his departure, Dr. Brown has been instant, in season and out of season, in a systematic attack upon the former's position. Calumny, misrepresentation, injustice, unfairness, are the methods by which the reverend gentleman has sought to bring discredit upon the new movement recently set forth, on this coast and elsewhere, which, for lack of a more ambitious title, has been called "Applied Christianity." The country has been flooded with papers, pamphlets, and manifestoes of various sorts, but of unvarying portent—and that portent, false witness against Dr. George D. Herron, a clergyman of the denomination to which Dr. Brown belongs.

In view of the wide circulation which the San Francisco pastor has given his efforts, and the wholly false light in which he has endeavored to place a work that promises more for good government and for humanity than any other work ever undertaken on this coast, it has been deemed best to attempt some refutation of the doctor's assertions. Dr. Herron is already well known to readers of the ARENA. The Rev. C. O. Brown may not hitherto have been, but he will now be afforded an introduction by a number of his fellow-clergymen, fellow-citizens and coworkers in the Lord's vineyard, on this coast.

ADELINE KNAPP.

I. A KODAK VIEW OF PROFESSOR HERRON'S PERSONAL CHARACTERISTICS.

Many persons have displayed phenomenal genius in misreading Dr. Herron. I doubt if his generation shall read

him to a finis. My impressions of him, however, I am willing to give for what they may be worth.

All of his thought, and all of his expression of it are interpenetrated by his deep individuality. More objective minds, especially such as are of scientific turn, will therefore continually misunderstand and misvalue him. His gold not bearing the imprint of the realm will likely not be recognized by them as gold at all.

Professor Herron probably would be less complained of were he endowed with greater faculty for mental diversion. But he never in that case could so arouse the attention of his day as he is doing and seems appointed to do, for he could never so distinctly perceive, so deeply feel, nor so impressively proclaim its evils and its perils.

He is a man of the most exquisite sensitiveness. In this characteristic he closely approaches the feminine in type. In rating him as feminine (and he is so in many particulars) I do not wish to be understood as in the least implying that he is effeminate. Quite the reverse. The two things are vastly different. His feminine quality does not detract at all from the fulness of his virility. It is only that the tissue of his character is extraordinarily fine-grained. Few men I have ever met, perhaps none, have so represented to my mind what I conceive to have been in the respect just named the quality of Jesus, an essential feminineness joined with an equally developed masculinity. It is a rare and high conjunction of qualities.

Dr. Herron showed himself while in California to be, under most extreme provocation, a man of marvellous self-control. If he that ruleth his own spirit is better than he that taketh a city then this man is both good and great. He was while here at all times habitually and many times malignantly misrepresented. The wildest, most unfounded charges imaginable were brought against him; against his public utterances, his private attitudes, even against his personal sincerity. He was charged with saying things he never said, things counter to any he had ever said or thought; even charged with privately avowing views and beliefs totally at variance with those uttered and advocated by him in public. From first to last he exhibited under this fire of detraction a perfect serenity of spirit and an absolute freedom from all asperity of speech or feeling. This was the more remarkable from the fact that daily, hourly, he was beset by a swarm of the most persistent and skilful interviewers, commissioned by their chiefs and determined upon their own part to wring from him some sort of sensational

rejoinder. But every artifice and enticement known to the profession were in vain. Unperturbed in spirit, calm of demeanor, kindly in expression towards all his detractors, he went his daily way in a manner that won the admiration of all who saw.

Of Dr. Herron's rare intellectual perception, I do not need particularly to speak, except as it was displayed in a single instance strongly illustrative, although quite aside from the ordinary tenor of his occupation here. The doctor has, it appears, been greatly interested for some years past in the poetical writings of a former well known resident of California—Professor Edward Rowland Sill—whose untimely death is increasingly regarded as a national calamity. Professor Herron never saw the poet, nor met any person who had seen him, but had from his writings alone constructed a mental and moral portraiture of him which by request he presented one evening to a roomful of Professor Sill's most intimate and admiring friends. Although the presentation was impromptu and wholly without opportunity for special preparation it was by acclamation pronounced a juster, fuller, more interior and finely shaded representation of our friend than any of us who had known him best could have produced. Such an experiment tends to strengthen confidence in the preacher's interpretation of the word and spirit of the Christ.

The only other thing I name in this hastily drawn and very imperfect characterization is the professor's spiritual susceptibility. Spiritual things are the most real to him of all things. He lives and moves and has his being in a spiritual atmosphere that is both dense and luminous. Above all those I have ever known he seems to me to come nearest to Moses' way, and to walk as seeing Him who is invisible. Professor Herron tells us that in his early life, when he was yet apprenticed to the printer's trade and earned his living at the compositor's case, he knew and had companionship with almost no human being. But God he knew and had companionship with in a way that was as real as any other reality of his life. And this experience has been a constant and increasing one from that day to this. The dread and solemn presence is ever about him.

God so appearing to the spiritual perception, it follows that all those things which make up the expression of the divine will stand out to his apprehension with corresponding vividness and power. This is the chief key to the man's character and aim and work in life. He is possessed of an overpowering sense of God: God's will, God's righteousness,

God's leading, God's comfort; and has abiding joy in the Holy Ghost. This sense of divine things is so intense as to be both sustaining and consuming. It constrains the man to cry out with great St. Paul, "Woe is mine if I preach not the gospel." Whether man will heed or will forbear, Professor Herron so feels the hand of God upon him that he must speak out God's message to the world.

He has sometimes been called the modern Jeremiah. Let me quote a much more happy characterization lately made by a friend, a man of profound nature: "Professor Herron more nearly approaches a nineteenth-century Ezekiel. This is shown in his passion for Jehovah and His righteousness in all practical and political life, in the life of the nation as well as that of the individual, in the life of all nations no less than of his own Israel; also in his philosophy of history the best and fullest in the Bible and never to be surpassed in basal lines." In these and other things my friend finds a most interesting parallel between both the spirit and work of the older prophet and the new.

J. K. McLEAN.

President Pacific (Congregational) Theological Seminary, Oakland, Cal.

II. DR. BROWN VERSUS PROF. HERRON.

The knowledge of Professor Herron as a man, and of the spirit and aim and import of his teachings, to be derived from Dr. Brown's sermon is, in my judgment, much farther from the truth than is absolute ignorance. The sermon not only grossly misapprehends, it misleads and scatters cruel wrong in regard to Professor Herron. I have no personal quarrel with Dr. Brown. I am not a "follower" of Professor Herron, who is the last man to desire followers of Herron. He seeks to make followers of Jesus in the application of His law of righteousness to practical life.

Professor Herron teaches no new doctrine. The law of sacrifice is not new; the law of love is not new; the Golden Rule is not new. The chief charge of Dr. Brown and the class of beings of whom he is mouthpiece, against Professor Herron, is that he is revolutionary, dangerous to our institutions, anarchistic. From the time of Christ to the present hour, the Golden Rule and the command to "Love thy neighbor as thyself" have been revolutionary and anarchistic. There is neither reason, fact, nor religion, nor credit to the honesty of any preacher of Christianity who maintains that there is even a shadow of agreement between the general social and business methods of our time and Christ's law of

love. The Golden Rule is utterly antagonistic to the spirit and practice of competition as it rules in business. It is therefore anarchistic and revolutionary.

I recollect well when the preaching of human freedom was stigmatized as revolutionary and anarchistic, and fraught with peril to the nation. To the defender of slavery the doctrine that all men are born free and equal was rankest anarchy. From the standpoint of human freedom the defender of slavery was the anarchist. Whether Dr. Brown or Professor Herron is the anarchist depends upon the standpoint of the judge. From the standpoint of property-rights as against the human rights of property's producers, from the standpoint of moneyed aristocracy, of parasites, and the merely shrewd and selfish, Professor Herron is anarchistic. From the standpoint of Christ's law of life, Dr. Brown and all his tribe of soulless, loveless political and social economists are not only the rankest of anarchists but are absolutely atheists. Dr. Brown's sermon is largely demagogic harangue, or it is an emanation from a public teacher criminally blind to the real economic and industrial conditions of our time. It bears evidence of being both these.

One is amazed at the batlike simplicity with which the doctor quotes detached utterances of Professor Herron. He can see nothing but sand-lotism in such sentences as the following: "As a nation we have betrayed our trust." If our "trust" is "Standard Oil," or "sugar" or "coal" or "railroad," Professor Herron is wrong. If our "trust" was to secure equality of rights for all, government of the people by the people, liberty and equal opportunity to live and make a living, then we have, as the voice of millions of unwillingly unemployed bears ominous witness, most woefully betrayed our trust.

"Our economic system is organized social wrong." True to the letter in every word, and the class is exceedingly small, and generally rich, who are foolish enough to deny it.

"Christ is becoming the social ideal of the mob." There was both tragedy and comedy in the political-campaign trickery used by Dr. Brown when he got hold of the word "mob." The "mob" is a disgusting word to polite ears; it is a terrible word for the well-fed and comfortable who have plenty of invested rights. But the "mob" of Professor Herron is only a name given to the wage-earning class generally. One can understand how capitalists and those who live by getting possession of large shares of labor's products might consistently object to Christ becoming the social idea of the "mob," but how a Christian minister can object to it is a

startling mystery. What social ideal would Dr. Brown suggest for the mob?

"Politicians will be fuel to the burning that is coming"; and all good citizens say amen. Why is Dr. Brown suddenly seized with friendship for politicians? Unconsciously he has joined them in adding fuel.

One of Dr. Brown's political tricks—the trick most bald and dishonorable for a professed teacher of truth and righteousness—is the use he makes of quotations relating to a union of church and state. Professor Herron is as far as the east is from the west from desiring or advocating a popish union of church and state. He believes and teaches that the church and the state should alike be ruled by the law of Christ concerning human relations. When they are so ruled the oneness he advocates will have been attained. He does not think it well for us to have the state ruled by the devil, and the church professing to be ruled by Jesus Christ. Dr. Brown and his kind, by their position, their political economy, and their political methods, unwittingly advocate the double rule. Dr. Brown says: "To preach, in this land, the overthrow of institutions, is to deny that Americans are capable of self-government." That sounds very like arguments we have heard in favor of slavery. Was not slavery one of our institutions? Why does Dr. Brown preach against the Catholic church and the liquor traffic? These are legalized American institutions. The doctor should have said, "Not to preach for the overthrow of wrong institutions is to be recreant, alike, to Christ and the American people."

Dr. Brown counts it dangerous to call the wage system "slavery." Those who are so unfortunate as to be obliged to work for wages ought to know best what the system means. They call it "slavery"—slavery unrelieved by the ameliorating certainty that to-morrow may not be without work or bread. To the exploiters of labor, the wage system is, as was slavery to the slaveowner, a very easy, elegant, and successful way of getting a living and wealth by the work of others. It is not strange that many of Dr. Brown's backers like the system.

As a bugler in the army, Dr. Brown is said to have been lusty. As a trumpeter for capital he makes a loud noise, but for those who look to his sermon for a just view of Dr. Herron or his teachings, the words of Dr. Parkhurst are full of pertinence. He says that "Second-hand testimony is less reliable than ignorance." Such is the testimony of Dr. Brown's sermon.

REV. J. E. SCOTT.

III. THE SECRET OF DR. HERRON'S POWER.

Limit of time and space will compel me to confine my emphasis to one feature of Dr. Herron's brilliant California campaign. His critics tell us he is "no thinker." How, then, is it, that no man before him has so powerfully, permanently—and, as many of us think, so profitably—stirred public thought in this state? The secret of his unique impression seems to me to be two-leaved.

First, the personality of the man. In this let us include his humble, gentle, unselfish spirit, his earnest eloquence, his consuming zeal for righteousness, his fearless denunciation of wrong and splendid advocacy of reform, his stern but loving loyalty to Christ, to the word of God, to Christian manhood, to the gospel ideal of both church and society and of broad and noble Christian living, together with his deep indignation and scorn over a selfish and unchristian order of things. If the prophetic type of character is to be found in the Christian ministry of to-day, Dr. Herron will be generally regarded as one of its most notable modern examples.

Second, his system of thought. This is even more remarkable. He stands for an entirely new constructive principle of theology (which of course shapes his ideas of man, of sin, and of society). For example: Calvin constructed his theological system about the truth of the sovereignty of God. Arminius built his about the free-will of man. The constructive principle of neither of these systems is sacrificial or redemptive. Both emphasize power and will—the one of the Creator, the other of the creature. In both the cross is a segment of the divine plan, rather than a great law of the divine nature underlying the entire being and activity of God. Dr. Herron, however, builds his entire system about self-sacrifice, taking as his central idea the "Lamb slain before the foundation of the world." For this reason, while Calvin's system may be called the most logical, and that of Arminius the most flattering, Herron's is the most Christian. And his view has a wonderfully attractive force on Christian hearts—the attractive force of the cross itself; and, consciously or unconsciously, nearly all who meet him, or read his writings, will be found to be reconstructing or modifying their systems of thought in accord with that fundamental law of self-sacrifice. Here lies his originality, his peerless excellence. It is this that makes people think and causes such divergent opinions. For, at a glance, one can see what a widely overturning force such a system of thought becomes.

Is self-sacrifice the fundamental law of God's being? Then much that has been called theology is overturned.

Is self-sacrifice the law of man's being? Then we have been given a new conception of human life.

Is self-sacrifice the first law of nature? Then the foundations of materialistic sciences are destroyed.

Is self-sacrifice the law of business? Then most of our present commercial methods must be unsparingly condemned.

Is self-sacrifice the law of society? No statement could be a greater exposure of its hollow, heartless selfishness.

Is the life of the church bound up in this law? Then what language can be too severe against ease-loving indifference?

Can this be the divine law for politics and government as well? Then it shows the fearful degradation of the one, and the utter recreancy of the other.

Self-sacrifice as the law of human progress plays havoc with past interpretations and philosophies of history, and with the common conceptions of its ruling forces, its purpose, and its heroes. The confusion and consternation occasioned by a rigid application of this law to all life is easily imagined. When sin's hornet nests are stirred there is always lively fighting. From all quarters, therefore, a hot and steady fire was poured in on Dr. Herron's positions. It came from good but mistaken men, and from men not so mistaken as to the disastrous effect of such teaching on their selfish interests; from the offended theologian, the atheistic scientist, the greed-loving merchant, the infidel historian; from proud society slaves, and worshippers of vested interests; from unfaithful churches, unchristian rulers and dignitaries, and unscrupulous politicians. No wonder there was a stormy sea of conflicting interests, misunderstandings, and misrepresentations, under this stiff breeze. What else could be expected?

As my space limit has been reached, I must leave the reader to guess of the good accomplished by this sacrificial aspect of God's universe. Only let me say by way of closing, that besides quickening our thought, Dr. Herron has sent us in earnest search after our shortcomings and after better attainments; he has helped us to insist more loyally on the adoption of Christ's standard for all kinds of living; more patiently and lovingly to bear the cross after Him; more heroically to stand against entrenched sin; more industriously to labor for humanity; and with larger faith and hope to pray for and expect the coming of that time when the Father's will will be done in earth even as it is in heaven, in the completed kingdom of Jesus Christ His Son.

REV. W. W. SCUDDER, JR.

IV. THE TWOFOLD SIGNIFICANCE OF PROF. HERRON'S VISIT.

Prof. George D. Herron's visit to California was made notable both by the intense and enthusiastic interest, and by the bitter and persistent hostility, aroused by his lectures. There was a deep feeling among friends and foes that his message meant something real and practical. He came not with an entirely new, but with a very unusual interpretation of Christianity. To him it was meant to socialize human life, and its power and importance lay chiefly in the fact that it was so meant. He claimed that the multitudes, who are longing and working for a juster order of society, are, unconsciously, it may be, but really, going after Christ "for social right and political truth."

His reception by the people was significant because it shows that the churches are ready for an exposition of the teachings of Jesus that is more human and rational than any the pulpit is now offering them; and that the unbelievers will welcome a Christianity which means social redemption, although they cannot be interested in conventional orthodoxy. Christian people really want to discover some way by which their lives can be rescued from disorder, and arranged around some common centre of unity. They are not simply curious to hear some new thing, but are longing for a real spiritual leadership, and dimly conscious that the social content of Christ's teaching is after all the "Christian faith," to deny or ignore which is infidelity and apostasy. It is not strange, therefore, that they gladly heard a man who, taking the emphasis from dogma, puts it upon life, who finds no adequate justification for even the central doctrines of theology except as they contain social truth, and who believes that Christianity has power to reconstruct society in both its industrial and its political life according to the divine ideal.

The opposition to Professor Herron was equally significant because it was both an example and proof of the truth of his powerful indictment of the church for its "religious arrogance" and "essential apostasy from its true faith and mission." It is an illustration of that kind of political and religious orthodoxy which, in the name of patriotism and Christian loyalty, has stood directly in the path of progress for centuries.

Rev. C. O. Brown, pastor of the First Congregational church of San Francisco, was leader of the opposition. He showed great vigor and persistence in his attacks, but also singular confusion of mind and inability to understand both

the meaning of Professor Herron's writings and the significance of present social conditions. After hearing his several philippics against the new heretic and carefully reading his printed "Review of Professor Herron's Teachings," one cannot but feel that Mr. Brown's zeal has led him to sacrifice his understanding to his cause. He speaks more as a paid attorney than as an honest defender of the truth. To him any change in our institutions for the purpose of bringing in greater industrial freedom and security would involve the destruction of all that our fathers won at such cost of "blood and sacrifice"; and to advocate such change is dangerous, if not incendiary and treasonable.

His method of attack is one that he would be the first to condemn as unfair, if directed against himself, and justly, because it consists of distorting certain statements taken out of their relation to the whole. His quotations can be shown in some instances, at least, to be the grossest misrepresentations. Take a single instance. Mr. Brown quotes the following words as a sentence from Professor Herron, and clearly they are to him particularly atrocious, since he repeats them three times on a single page, and in a context which makes them a grave accusation: "The politicians will be fuel to the burning that is coming." Here is the sentence from which he took them: "The politics that remains insensible to the waking social consciousness, the politicians who ignore the social conscience and make the holy watchwords of the past the hypocrisy and traffic of the present, will be but fuel for burning in the day of wrath that is coming to consume our trade politics and false social philosophies as stubble" (*Christian State*, p. 19). What fair-minded man, capable of understanding plain speech, would single out a part of this sentence as a "deliberate intention to stir up mob violence," or as the ground of "a charge of inciting to riot"? And yet it is by such means as this that Professor Herron is convicted of being an "anarchist" and a "public enemy."

The main contention of this "incendiary" writer is that Christianity was meant to be practised. He asserts that love is the supreme law of life, and can be obeyed in business and in politics. He denies that there are two standards of right, one for religion and the other for economics. There is one standard of right for all life, and all life is religious. It is only as the kingdom of God rules that there is order and government. All else is disorder and anarchy. The state is the only organ through which the people can act together to secure social righteousness, and the state whose institu-

tions progressively express such righteousness will be the Christian state, or a union of church and state in the true sense. Competition is *not* the law of life, but a contradiction of every principle of Christianity. The liberty of the individual consists, not in protection in social antagonisms, but in association in social sacrifice. The progress of democracy cannot stop where it is without disaster, but must go on until fulfilled in direct self-government by the people. There must be democracy in industry as well as in politics. Property must be made subordinate to the interests of man. This involves the position, also, that the wage-system is economic slavery, "a profane traffic in human flesh and blood." The failure of present institutions is plainly pointed out, and changes, even revolutionary changes, are declared to be necessary, to redeem the state from anarchy and make it the organ of justice; but these changes will be effected gradually, not by destruction, but by the inbreathing of a new life into the old order.

It is singular that a Christian minister should find nothing to approve in all this, but should assume the contradictory position of one who professes to believe in the right of Christianity to rule the world, and who yet antagonizes the assertion of that right. If he does not deny these teachings, fairness would require him to judge of them apart from any inferences and exaggerations that might accompany them in Professor Herron's writings. At any rate he makes a bold defence of competition and the wage-system, and curiously enough, for a gentleman who claims to be logical and philosophic, he disposes of the doctrine that the wage-system is slavery, by asserting that this is the doctrine of the "sand-lots" and of the saloons. But if this be true, then it might also be true that the "sand lots" and the saloons are apter students of economic conditions than Rev. Mr. Brown.

ELDER M. J. FERGUSON,

Pastor Christian Church, San Francisco.

V. DR. HERRON'S MESSAGE.

Dr. Herron is beyond question a man of sincere instinct and an apostle burdened with the iniquities of the present system.

Let us be candid. The essential genius of Jesus and the essential genius of the world as it now is are parted by a broad and serious chasm. The ethics of paganism have passed as current coinage with a Christian superscription. The generic idea of the brotherhood of man based on the

Fatherhood of God has inspired eloquent sermons, while on the thick arenas of human enterprise men resort to every safe extreme to down a brother. Each man is every other man's foe. Life degenerates into a selfish scramble. The most unscrupulous survive.

All men concede and deplore these evils of our modern life. The cause, fundamentally, of all its delirious conditions is ethical. The cure must be ethical. Men cannot reorganize society by the ballot box or by congress, for the reason that too often the franchise of the people is frustrated by cunning wealth; besides, the law-making power does not, in the nature of things, rise much higher than the ethical water-line of the people. The statute-book determines the direction of the people more than the people determine the statutes. No; the cause of wrong conditions is fundamental, ethical. The Sermon on the Mount is sufficient to produce human harmony—when it is practised!

Three faculties are necessary to meet the crisis. One is a thorough insight into the social system as it now is; another is an equal insight into the ethical essentials that will make a reasonably perfect human order; the third is a genius equal to the grasp of those forces which, whether by evolution or by revolution, will change a wrong world into a right world. No genius is divine enough to possess these three unique faculties. Some men possess two of them. Most possess one. This accounts for sincere men at war with one another on these vexed issues.

I believe Professor Herron to be sincere, burning with the sense of the wide world's wrong. He preaches a message that is revolutionary in the same sense as every fundamental ideal is revolutionary; but as a point by the way let us ask if anything else is so anarchic and tyrannous and perilous to society as selfishness. Is not greed to blame for most of the present depression? Is not the deep heart of the practical world uttering a muffled and half-unconscious cry for men to treat one another more humanely and therefore more justly?

Much of the acerbity against the professor arises from his denunciation of competition as a principle suicidal in itself and alien to Christ. He exalts Christ as the Prophet of the right social order. By competition the professor means simply the pagan passion of beating and downing one another. Emulation is better. By the first a man feels at his best because he has forced a fellow-man below him. By the second, a man feels provoked to his best by watching another man working at his best.

We should welcome the men who shame society up from a baser plane to a diviner. We may dissent from many details of Dr. Herron's teaching, but we cannot, without crime, impeach these ideas. We find them in Jesus. A man must work out his best by helping every brother-man to work out his best.

Will these spiritual ideals undermine commerce or menace government? Will they take the sinew and heroism out of life's stern struggle? Let time tell. The shot is fired and the echoes will be heard the world around. Both far-looking and near-looking souls have reached vaguely for a true socialistic gospel. For my own part, while differing on many points with Dr. Herron, I find my views chiming deeply with his and many others of his caste, and I avow the faith that what makes man better and braver and brotherlier cannot but improve the whole social system.

REV. J. CUMMINGS SMITH,

Pastor of Trinity Presbyterian Church, San Francisco.

VI. MR. HERRON IN SOUTHERN CALIFORNIA.

In view of the opposition to Mr. Herron on the part of a few, who would be known as Christians and who claim to oppose him in the interest of Christianity, I am much more than willing to add my testimony to the truly Christian character of his teaching and preaching while with us.

These things characterized his public utterances, as well as his private conversation, to wit: First, enthusiastic loyalty to Jesus Christ as a teacher whom it is our highest wisdom thoroughly to understand and entirely to obey; second, sympathy with humanity, good-will toward men; third, a wide and inclusive knowledge of the political, commercial, and social conditions at present prevailing; fourth, an unusually clear understanding of the present imperative duty of those who would apply the precepts of Christ, in the spirit of Christ, to politics and business; fifth, calmness and self-control. Add to these, kindness of manner; fearlessness, mixed with gentleness; an honest radicalism, joined with a wise conservatism; and you have the man as he impressed himself upon the great majority of those who heard him.

It is difficult to understand how one calling himself a Christian can find fault with the work of Professor Herron—unless he considers religion one thing and business another, not made for the same day and place. I can see

readily enough how, as certain religious men regarded Jesus ("because they were covetous they derided Him"), there may be Christians—so-called—who in a railway company push the business, not as servants of God, but as servants of Mammon, "for all the traffic will bear," or, who, in some great monopoly, look more to dividends than to the public welfare; I can see how such men, as did their sort against Jesus, "gnash upon him with their teeth." But how any true disciple of Jesus—seeking actually to carry out His precepts—can deride or oppose Mr. Herron I cannot in the least understand.

Many of us, down here, of all sects, hailed his utterances as God's message faithfully delivered, and were filled with new hope and courage. For we said one to another: "If the churches and colleges will really maintain such teachers and preachers, or if such are forthcoming in any considerable numbers, whether maintained or not by the churches, surely the people will know their voice as the true shepherds, and will follow them." Such men are as truly God's prophets for our time as were Isaiah and Amos and Joel for theirs.

While here Professor Herron spoke some fifteen times in the ten days he was with us, and "The common people heard him gladly." If a few belated theologians and scribes and doctors of the law were moved against him by reason of some of his words, it was no more than happened to all the great prophets and to Jesus Himself. Calm, sane, and loving minds and hearts will take such opposition as rather in his favor—saving him from that "woe" which is "unto you when *all* men speak well of you." If he has arrayed the representatives and servants of gold and monopoly against him, that ought to commend him to the faithful lovers of God and men. I find my own heart warmed toward him, my mind instructed by him, and my spirit cheered.

REV. R. M. WEBSTER.

VII. THE LETTER AND THE SPIRIT.

Dr. George D. Herron of Grinnell College has been disturbing the spiritual repose of the Pacific Coast, and some of the sleepers woke up in anger.

One of the first portions of scripture I ever committed to memory reads thus: "When Herod, the king, had heard these things he was troubled, and all Jerusalem with him." While the musical cadence of this passage fascinated me I often, in my childish ignorance, used to wonder what there

was in the birth of a child to be afraid of, and why the great and powerful Herod should be troubled, and all Jerusalem with him. But as I read and understood more of the "old, old story" I discovered that what troubled Herod was the announcement and introduction of a new *leaven* in society—a disturbing force which afterwards incited the civil and religious tyrants, bigots, and hypocrites to condemn and crucify for "blasphemy and sedition" the Man who all His life had been helping and healing others, and whom Herod had failed to murder when a babe in Bethlehem—the same force which still later on unhorsed and converted Saul, and, through Saul, made Felix tremble, and which ever since, when actually "applied" as a gauge to selfish and corrupt men and unjust systems and institutions, has troubled state, church, and time-serving preachers to the extent of their guilt, and will continue to until it permeates, controls, and *combines* every human interest, and becomes society's acknowledged law of gravity.

That this is the ideal of Dr. George D. Herron, in his reference to the "Christian State," and that it has nothing to do with the theological or church aspects of the question as understood by Christians who favor formal legal recognition of God or Christ in the written organic law, no candid, intelligent reader of Herron's books and lectures need to be told. That he has made his position on this subject so clear and unmistakable that the wayfaring man, though a sensational preacher in search of a "bill board" for advertising purposes, need not err therein, is evident to every student of Herron and his printed utterances. To those who recognize Christianity as a refined, refining, and regulating *essence* whose chief end is equity and kind, sympathetic unity among men, rather than by its forms, past and present—precisely as we recognize and value the rivers and lakes of the world for the *water* they carry, and upon which they float ships and through which they feed vegetation, rather than by former water-marks and channels—Dr. Herron is not in the least offensive or incomprehensible.

But, of course, every radical reformer of church and state creeds and institutions is an "anarchist and heretic," and even "blasphemer" in the eyes of that class who have no conception of anything save through the visible, tangible letter and form. In every age Jerusalem is stoning its prophets and killing those who are sent to save it; and states—with the very "constitutions" and written "laws" that were created to protect men—are constantly killing the spirit of liberty and justice.

The First Congregational church of San Francisco has lately issued an address by the pastor, in which Dr. Herron's expressions are quoted in the most fragmentary and misleading manner possible, and many of his best and most irrefutable propositions so cut up and reconstructed that they convey half-truths only, when, if examined as a whole and as originally stated, they would contain their own defence and vindication.

The "winding in and winding out" of this snaky device of Dr. Brown in his warfare on Dr. Herron—a device as old, at least, as the famous trial before Pilate—is everywhere present in the former's "Address," which, accompanied by an appropriate circular signed by the Church Trustees, has been sent to all the Y. M. C. A.s and sown generally wherever there is soil to receive it.

It is a significant fact that in less than three weeks after Dr. Brown's indiscriminate and sweeping condemnation of Professor Herron's arraignment of our present economic and political institutions, four out of nine judges in the highest tribunal of the nation issued a minority opinion condemning the action of their five associates and peers touching the most important and far-reaching question that has come before the supreme court since the Dred Scott decision. And the points made by the four members of a "house divided against itself," in repudiating the action of the five, as "revolutionary," etc., form a complete vindication of Dr. Herron's attitude, and fully justify his words, which Dr. Brown's church trustees claim "ought to stir the indignation of every loyal citizen." Will Dr. Brown class those four supreme judges with "disturbers and anarchists," as he repeatedly has Professor Herron for like utterances?

The following is an abbreviation of the circular sent out with Dr. Brown's "Address."

San Francisco, Cal., May 8, 1895.

The trustees of the First Congregational Church of San Francisco believe that the time has fully come when some voice should be raised against the socialistic propaganda now actively at work among the Christian pulpits and churches of America. No more striking proof could be given than the fact that numbers of evangelical pastors welcome the unbridled socialism of Professor Herron and hail him as a prophet inspired of God.

Our city and state have suffered quite enough from such agitation in the past. To have such views proclaimed in the name of religion seems to us quite unendurable. Such words, as many of Professor Herron's, ought to stir the indignation of every loyal citizen. . . .

The laity of our churches do not approve of socialism and will not follow its leadership. Hitherto, Professor Herron has gone from association to club and from place to place, frequently leaving

behind him a number, who have been influenced, to propagate his views. We believe that Dr. Brown has done wisely in calling the attention of our churches throughout the land to this tendency, and squarely forcing the issue as to whether the churches are to furnish the platform for destructive socialism.

IRA P. RANKIN,
W. F. WHITTIER,
JOHN F. MERRILL,
F. A. FRANK,

EDWARD COLEMAN,
WM. J. DUTTON,
H. L. DODGE,
I. H. MORSE,

Trustees.

The modesty displayed by these eight trustees in the announcement that "the time has fully come when some voice should be raised against the" flood of applied Christianity "now actively at work" irrigating "the Christian pulpits and churches of America,"—that the rapidly growing stream is to be withdrawn and bottled up and corked by Dr. Brown, and labelled, "None genuine unless the portrait and name of the pastor are blown in the glass," "seems to us quite unendurable." But we will let that pass, and, "in the name of religion," forgive them if they or Dr. Brown will explain wherein Dr. Herron's ethics and general premises differ in any essential respect from the direct and explicit doctrines and commands that fell from the lips of the Master Himself in the streets and in the groves of Palestine two thousand years ago. But they will not and dare not try to do this, simply because they are aware that it cannot be done. They always fear discussion.

At the close of a Saturday afternoon lecture by Dr. Herron, in Pasadena, a resident Congregational pastor—one of the most intelligent on the coast—pressed forward into the circle of earnest people who had crowded around the speaker—whose worst sin up to date has consisted in taking Jesus at His word—and in tones and accents that all could hear, said: "Doctor, this is no new doctrine. It is just what I and many other Congregational pastors have been preaching for the past twenty years." Then, as if reproved by some mental suggestion and accuser, he added with a lower voice and a regretful smile, "Only we have, perhaps, not applied it *quite* as closely as you do."

That last phrase is the key to the situation. Herron's heresy lies in the honest conviction that when Jesus said, "He that heareth these sayings of mine and doeth them will I liken to the man who founded his house upon a rock; he that heareth these sayings of mine and doeth them not will I liken to a man who founded his house upon the sand." He meant just that and nothing else. There are many sects, but only two distinct classes of Christians—the doers and

the non-doers—and Dr. Herron is reblazing the trees that mark the boundary line between God and Baal.

The kind of socialism which the San Francisco pastor—or rather the power behind him, and which acts as his sponsor and prompter—denounces as “destructive,” is Christianity in *motion* and everyday garb. It would no doubt be destructive to that limited and selfish form of socialism through which certain prominent and wealthy Christian “philanthropists” combine to pack our courts, control congress, make laws (?), and corner and steal the community lands, produce, and transportation facilities, with an occasional clergyman thrown in.

Once more the order, “Choose ye this day whom ye will serve,” is cleaving the moral atmosphere and ringing in the ears of dying systems, and once more—perhaps for the last time—the sheep are being separated from the goats, the servants of God from the servants of Mammon; while

“The choice goes on forever

“Twixt *that* darkness and that light.”

What John the Baptist was to the advent of the historic Christ, Dr. George D. Herron is to the applied Christianity of to-day, and as such he will be remembered in a future epoch when the remote descendants of his present persecutors shall be regretting that their ancestors were ever born to be trustees of the First Congregational Church in San Francisco.

The past mission of theology and the creeds has been to hold up in view of the world the Christ-image and ideal, and it was a mission that we should neither ignore nor underestimate. But the time has come when, in spite of all this, our courts are without conscience and our institutions without souls—that last stage of decay which precedes national destruction—and when teachers, if they are to be “heard gladly,” must insist upon the practical application and assimilation of the Christ-character as a purifier and regulator of state and of church in all their varied institutions and phases. This and nothing less is what the “laity of our churches,” as well as the outside world—even the “mob,” so-called—are beginning to “approve of,” and demand of teachers, and what they will not easily be diverted and driven from by bugbear terms and theological nursery tales indulged in by ecclesiastical cowards and moral middlemen who are causing the very stones to cry out: “O Christianity, what frauds are protected and humbugs exalted in thy name!”

JAMES G. CLARK.

NAPOLEON BONAPARTE.

A SKETCH WRITTEN FOR A PURPOSE.

BY JOHN DAVIS.

CHAPTER III.

The Prevalence and Power of Liberal Sentiments in Europe.

I have briefly sketched the ancient régime of despotism in France which preceded the revolution. The revolution was a storm of fury and madness. Yet there was method in that madness. That storm-cloud had a silver lining of hope and sunshine; and that fury was but the gale which purified the atmosphere of its former corruptions. The revolution was as turbulent as chaos unchained, and as intolerant of contradiction or of compromise with the past as despotism itself. The party of to-day decapitated the party of yesterday, and all, by turns, felt the edge or the danger of the guillotine.

Yet in all that chaotic wrath there were decreed numerous laws for the benefit of humanity. The Convention was a furnace and also a forge. The heat passed away, but the moulded products remained.

The Convention declared the equality of all citizens as to legal rights and responsibilities; it established asylums and hospitals for the indigent and the infirm; it condemned the slave-trade and abolished slavery in the French dominions; it organized education and decreed gratuitous instruction to the young; it endowed schools; it created conservatories and museums and established the Institute. It insisted upon unity of the laws, unity of weights and measures, and unity of calculation by the decimal system.

Victor Hugo, in his "Ninety-Three," sums up the work of the revolutionary Convention as follows:

Of the 11,210 decrees passed by the Convention, one-third have a political aim, and two-thirds have a humanitarian aim. It declared morals to be the universal foundation of society, and conscience the universal foundation of law. And all this: slavery abolished; brotherhood proclaimed; humanity protected; human conscience rectified; the law of work transformed to a privilege,

and from being onerous made hopeful; national wealth strengthened; childhood brightened and assisted; letters and science promulgated; light shed on every summit; help for all the wretched; encouragement for all principles;—all this the Convention brought about, having in its vitals that hydra, La Vendée, and on its shoulders that pile of tigers, the kings.

By all these decrees on the side of equal rights and just government, the Convention was attacking every monarch in Europe, and earning the respect, confidence and friendship of all oppressed peoples. By inoculating the surrounding nations with the sentiment of equal rights among men, as taught by the immortal Declaration in America, and learned and proclaimed in the face of all Europe by the French Convention and by all the republican writers, every adjacent nation became honeycombed with liberal sentiments.

This guaranteed to the French republican armies easy victories when the gage of battle came. The French armies met only the hostility of the governments and the regular armies of the neighboring nations. The oppressed peoples were friendly to the French, even to the extent of sometimes serving in the ranks of the French armies against their own rulers. This was the first tangible and obvious preparation of the great field of action ultimately to be occupied by Napoleon.

Another step taken by the revolution, leading to even more potent results than the foregoing, was the confiscation of the landed estates of the nobility and clergy, and the subdivision of the lands into millions of small homes for the people, as mentioned in my last chapter. This gave the French people something to defend and for which to fight. The love of home, family and friends, and the numerous ties and associations clustering about them, are the strongest passions and sentiments of the human heart. These sentiments were created and nurtured in the French breast by the decrees of the Convention. All Frenchmen had been declared *citizens of the republic*, and with a handful of cheap currency a citizen could become a freeholder. He then had an established *home*, with all that is embodied in that sacred word.

The titles to those millions of small homes depended on the success of the revolution. Hence every new landholder in France was resolved that the wheels of the revolution should not roll backward. And when the neighboring monarchs marched their armies into France for the avowed purpose of restoring the Bourbons and the old order of things, the French armies met them as heroes defending

their firesides. In the armies of the kings were the regular soldiers, with courage and obedient discipline, but with no personal enthusiasm. On the side of the French Republic were armies of new recruits, half-fed, scantily clothed and poorly paid, but eagerly learning the art of war, and full of ardent patriotism. At first they were French citizens defending their homes; later on they were French patriots propagating the glorious principles of liberty among the neighboring and sympathetic peoples. This condition of things gave to the French armies the most astounding successes, as may be seen by anyone studying the campaigns of the republican generals, prior to the public appearance of General Bonaparte.

There was another condition seldom mentioned by writers discussing this period of French history. Sir Archibald Alison, estimating the military capabilities of nations, fixes one per cent of the population as the average strength of the armies in time of war, and, by a little thought on the subject, my readers will probably admit that the historian has placed the figure quite high enough. Thus, a nation of thirty millions would find the average limit of its armies during a long series of years about three hundred thousand men. More than that would prove exhaustive, and bearable only for short periods, with intervals for rest and recuperation.

Now, if one per cent of the population of a nation may enter the army as regular soldiers, ninety-nine per cent will be left to sustain the financial arm of the country; to arm, pay, clothe, feed, recruit and recuperate the armies. The sword-arm of the nation is one per cent of the population; the purse-arm is ninety-nine per cent.

With that rule in mind let us examine the condition of France. Among the first decrees of the Convention was one creating a system of paper currency to meet all expenses. For five years that currency relieved the nation almost wholly from the burdens of taxation. Instead of calling on the people to sustain the financial arm of the nation, the Convention met the demand with the printing-press. Having few financial burdens to bear, the nation threw its entire force and energies into the military arm of the country. In this way the French armies very frequently comprised two to three per cent of the entire population. So, viewing the situation from all sides, the republican armies of France were two or three times the usual strength in proportion to population; and they were superlatively patriotic, enthusiastic and intrepid. They fought for a purpose, as the

Greeks fought on "old Plataea's day"; as Americans fought in 1776, when "life, liberty, and sacred honor" were at stake. With all these advantages on their side the French patriots met in the field mere discipline and sullen obedience. There was no enthusiasm in the ranks of their enemies. And, when marching through foreign territories, the French troops quite frequently found themselves among friends; or, at worst, among people who were not a unit against them.

The foregoing conditions in Europe were inherited by Napoleon when he came to the front as a military commander. He found France more completely organized as a military nation than any other in Europe; he found himself at the head of the most ardent, active, courageous, and aggressive armies in the world; and he found it no difficult task to meet the poorest. When first marching into Italy, Rhenish Prussia, and other countries as an invader, he continually heard himself called "the liberator of the people!"

To sustain the position here taken we have but to refer to the details of Napoleon's career. Italy was permeated by liberal sentiments, and Napoleon's first campaigns there are pronounced the most wonderful and astounding in history. But, as he uniformly proved faithless to democratic sentiment after he had aroused and profited by it, his second campaigns, to hold or to reconquer his former conquests, were usually more difficult. Among a people who had heard of Napoleon as a friend of liberty and the builder of republics, carrying "war to the palace and peace to the cottage," his conquests were easy and his victories rapid and brilliant. But in all cases where the people had witnessed his treacheries and felt the merciless weight of his extortions and oppressions, they never willingly submitted again. The battle of Marengo belongs to the second conquest of Italy. It was far more difficult and costly than any of the numerous battles of his earlier campaigns. At first the people were on the side of Napoleon, and furnished him with all needed information respecting the strength and movements of the enemy; but afterwards they were less friendly, and Napoleon was utterly surprised and almost ruined at Marengo before he knew he was in the presence of the enemy.

The people of Prussia and Austria never met the French armies as inveterate and personal enemies until after they had personally witnessed his treason to liberty and felt the weight of his spoliations and despotisms. Even in Spain, where liberal sentiments were less prevalent, the earlier campaigns were less difficult than the later ones. And, as a

rule, it may be stated that, with all his great genius as a military hero and conqueror, Napoleon was not a marked success except where he was aided by the local democratic sentiment. He entered Syria and Russia as a victorious conqueror. He found no friendly sentiment among the people; and he returned in each case as a defeated fugitive. He sent sixty thousand men to overwhelm the people and to reëstablish slavery in San Domingo. The people were a unit against him; and the bones of his army whitened the plains of the island, and his general returned in a coffin.

I know it is claimed that in Russia it was the cold weather that ruined Napoleon. That is a mistake. He lost more than two-thirds of his men before he reached Moscow in September, when the weather was still as mild as springtime in Andalusia or as autumn days at Fontainebleau. It was the Russians that defeated Napoleon in Russia, *because they were a unit against him*, and because his French troops felt that they were neither defending their own firesides nor propagating the liberal sentiments of the French Republic.

It is well to note in this place the magnificent successes of the French armies under other generals than Napoleon. The achievements of Dumaourier in 1792, and of Mareau, Pichegru, Hoche, Jourdan, and others, in the three years prior to the time of Napoleon, were far more valuable to the cause of liberty and scarcely less brilliant than any of the campaigns of the First Consul or the Emperor. Indeed these early successes seem to have been necessary preliminaries in the creation and growth of that veteran military spirit and prestige, which Napoleon afterwards used so effectively. Alison's History (vol. ii, p. 336), says: "The victories of Dumaourier rolled back to the Rhine the tide of foreign invasion;" and (p. 477) he continues: "From the cannonade at Valmy [September, 1792] may be dated the commencement of the career of victory which carried their armies to Vienna and the Kremlin." At the close of 1794 a retrospect of the three past years showed the achievements of the French armies to have been most brilliant and the diplomacy of the new republic entirely successful. The policy had been mainly defensive within the liberal boundaries known as the Rhine, the Alps and the Pyrenees, permitting the republican sentiment outside of that to support itself, encouraged and guided by the example of France, but not sustained by French arms. This just policy appeared to be so nearly satisfactory, that there were reasonable hopes that the powers of Europe would, ere long, assent to the new situation and agree to a general peace.

When Napoleon came to the front, in October, 1795, through his victory over the revolutionary sections, he at once adopted, upon one pretext or another, the policy of invasion. Not only must there be a French republic, but all Europe must become republican. He declared as his military slogan, "War to the palace, and peace to the cottage." His first enterprise was for the deliverance of Italy from the despotism of Austria. He found in Lombardy three parties: (1) one which was friendly to France and obeyed French orders; (2) one that aimed at liberty and national independence; and (3) one that was friendly to Austria and hostile to France. Writing to the Directory in Paris, he said, "I support the first, restrain the second, and put down the third."

South of the Po, Napoleon again found three parties similar to the above, and his policy was not materially different. In each and every case he found a friendly party which aided him materially in his military operations against the Austrians. As his victorious armies drove out the Austrians, new Italian republics sprang up as if natural to the soil. Genoa, with her new constitution, became the Ligurian Republic, and Milan became the capital of the Cisalpine Republic. By the treaty of Campoformio Lombardy was attached to the latter.

The violence, the pillaging, and the despotism which attended these Italian campaigns were immense and deplorable, but the halo of the brilliant victories hid them from view, and when Napoleon returned to Paris in December, 1797, he was hailed as "the liberator of Italy!" In the short space of two years he had won a series of the most splendid victories. He had humbled Austria and had acquired for France large accessions of territory. The mystery of these successes and triumphs is easily explained by the fact that Napoleon had commanded the best troops in Europe, and had met the poorest, as to enthusiasm and cheerful service. Italy had fed, clothed and paid his troops, and thousands of the friendly Italians had volunteered to serve in the French armies, in order to aid in expelling the hated Austrians. I will give a single case, illustrating the general situation. Describing Napoleon's early campaigns in Italy, Alison in his "History of Europe" (vol. iv, p. 69), says:

Great was the enthusiasm, unbounded the joy, which these unparalleled successes and [Napoleon's] eloquent words excited among that ardent and generous part of the Italian people who panted for civil liberty and national independence. To them Napoleon appeared as the destined regenerator of Italy, the hero who was to achieve their liberation from Transalpine oppression

and bring back the glorious days of Roman virtue. His burning words, his splendid actions, and the antique character of his thoughts diffused a universal enchantment. Even the coolest heads began to turn at the brilliant career thus begun by a general not yet eight-and-twenty years of age, and the boundless anticipations of future triumphs, of which he spoke with prophetic certainty. From every part of Italy the young and the ardent flocked to Milan; balls and festivities gave token to the universal joy; every word and look of the conqueror was watched; the patriots compared him to Scipio and Hannibal, and the ladies on the popular side knew no bounds in their adulation.

But this illusion was of short duration, and Italy was soon destined to experience the bitter fate and cruel degradation of every people who look for their deliverance to foreign assistance. In the midst of the general joy, a contribution of twenty millions of francs, 800,000 pounds sterling, struck Milan with astonishment. . . . So enormous a contribution upon a single city seemed scarcely to be realized; but the sword of the victor offered no alternative. Great requisitions were, at the same time, made of horses, for the artillery and cavalry, in all the Milanese territory; and provisions were amassed on all sides at the expense of the inhabitants.

The Duke of Modena was compelled to purchase peace by a contribution of ten million francs, and twenty paintings from his gallery for the museum in Paris. Liberated Italy was treated with more severity than is generally the lot of conquered states.

Alison continues the subject as follows (vol. iv. pp. 70-71):

Thus commenced the system of "making war support war," which contributed so much to the early success of the republican arms, which compensated for all the penury and exhaustion of republican territory, which raised to the clouds the glory of the empire, and brought about inevitably its ultimate destruction. While the other armies of the republic were suffering under the horrors of penury, the army of Italy was rolling in opulence, and the spoils of vanquished states gave them every enjoyment of life. From that time there was no want of soldiers to follow the career of the conqueror. The passes of the Alps were covered with files of troops, pressing forward to the theatre of renown; and all the chasms occasioned by the relentless system of war which he followed were filled up by the multitudes whom the illusions of victory brought to his ranks. . . . Clothed, fed, and lodged at the expense of the Milanese, the soldiers pursued with thoughtless eagerness and career of glory which had opened before them. The artillery and cavalry were soon in the finest condition; and hospitals were established for fifteen thousand patients or wounded, in the different towns in the conquered territory;—for to that immense number had the rapidity of the marches and the multiplicity of the combats swelled the list. Having amply provided for his own army, Napoleon dispatched several millions by the route of Genoa for the service of the Directory, and one million over the Alps to Moreau, to relieve the pressing wants of the army of the upper Rhine.

The powerful influence of the democratic sentiment

among the people in the countries invaded by Napoleon cannot be too thoroughly illustrated nor too strongly emphasized. It certainly gave to him multitudes of easy victories, which, being credited to his "transcendent military genius," have surrounded his name with an unmerited halo of glory pernicious in its tendencies. He won his many brilliant victories by false promises to the people; and he fastened upon them his crushing military despotism through treason to liberty and by the most shameless treachery toward all who trusted him.

Speaking generally of the liberal sentiment in nations adjacent to France, Sir Walter Scott, in his "Life of Napoleon" (p. 161), says:

One important part of the subject can be here treated but slightly. We allude to the great advantages derived by the French arms from the reception of their political doctrines at this period, among the people whom they invaded. They proclaimed aloud that they made war on castles and palaces, but were at peace with the cottages; and as on some occasions besieging generals are said to have bribed a governor of a place to surrender it, by promising that they would leave in his unchallenged possession the military chest of the garrison, so the French in all cases held out to the populace the plunder of their own nobles, as an inducement for them to favor, at least not to oppose, the invasion of their country. Thus their armies were always preceded by their principles. A party favorable to France, and listening with delight to the doctrines of liberty and equality, was formed in the bosom of each neighboring state, so that the power of the invaded nation was crushed, and its spirit quenched, under a sense of internal discontent and discord. The French were often received at once as conquerors and deliverers by the countries they invaded; and in almost all cases the governments on which they made war were obliged to trust exclusively to such regular forces as they could bring into the field, being deprived of the inappreciable advantage of general zeal among their subjects in their behalf. It was not long ere the inhabitants of those deceived countries found that the fruits of the misnamed tree of liberty resembled those said to grow by the Dead Sea—fair and goodly to the eye, but to the taste all filth and bitterness.

The liberal sentiments so prevalent in Europe in the time of Napoleon existed in a most threatening form among the people of England. And if England had been a continental country open to invasion by land, there is little doubt that the French troops would have marched into London, overthrown the monarchy, and, by the aid of the English people, established a republic. To sustain this statement it is but necessary to refer to the repeated mutinies in the British navy under the very eyes of the government. Describing one of these mutinies, Alison (vol. iv, pp. 233-5) says:

The prevalence of these discontents was made known to Lord

Howe and the lords of the admiralty by a variety of anonymous communications during the whole spring of 1797. But they met with no attention; and, upon inquiry of the captains of vessels, they were so ill informed that they declared that no mutinous dispositions existed on board their respective ships. Meanwhile, however, a vast conspiracy, unknown to them, was already organized, which was brought to maturity on the return of the channel fleet to port in the beginning of April; and, on the signal being made from the Queen Charlotte, by Lord Bridport, to weigh anchor on the 15th of that month at Spithead, instead of obeying, its crew gave three cheers, which were returned by every vessel in the fleet, and the red flag of mutiny was hoisted at every mast-head. In this perilous crisis, the officers of the squadron exerted themselves to the utmost to bring back their crews to a state of obedience; but all their efforts were in vain.

Meanwhile, the fleet being entirely in the possession of the insurgents, they used their power firmly but, to the honor of England be it said, with humanity and moderation. Order and discipline were universally observed; the most scrupulous attention was paid to the officers; those most obnoxious were sent ashore without molestation; delegates were appointed from all the ships to meet in Lord Howe's cabin, an oath to support the common cause was administered to every man in the fleet, and ropes were reeved to the yardarm of every vessel, as a signal of the punishment that would be inflicted on those that betrayed it. . . .

This unexpected mutiny produced the utmost alarm both in the country and the government; and the board of admiralty was immediately transferred to Portsmouth to endeavor to appease it. Earl Spencer hastened to the spot, and after some negotiation the demands of the fleet were acceded to by the admiralty, it being agreed that the pay of able-bodied seamen should be raised to a shilling a day, that of petty officers and ordinary seamen in the same proportion, and the green age pension augmented to ten pounds. This, however, the seamen refused to accept unless it was ratified by royal proclamation and act of parliament; the red flag which had been struck was rehoisted, and the fleet, after subordination had been in some degree restored, again broke out into open mutiny. Government, upon this, sent down Lord Howe to reassure the mutineers, and to convince them of the good faith with which they were animated. The personal influence of this illustrious man, the many years he had commanded the channel fleet, the recollection of his glorious victory at its head, all conspired to induce the sailors to listen to his representations; and in consequence of his assurance that the government would faithfully keep its promises, and grant an unlimited amnesty for the past, the whole fleet returned to its duty, and a few days afterwards put to sea, amounting to twenty-one ships of the line, to resume the blockade of Brest harbor.

Alison speaks of another mutiny as follows (vol. iv, pp. 235-6):

On the 22nd of May [1797] the fleet at the Nore, forming part of Lord Duncan's squadron, broke out into open mutiny, and on the 6th of June they were joined by all the vessels of that fleet, from the blockading station off the Texel, excepting his own line-of-battle ship and two frigates. These ships drew themselves up in order of battle across the Thames, stopped all vessels going up

or down the river, appointed delegates and a provisional government for the fleet, and compelled the ships whose crews were thought to be wavering to take their station in the middle of the formidable array. At the head of the insurrection was a man of the name of Parker, a seaman on board the *Sandwich*, who assumed the title of "President of the Floating Republic," and was distinguished by undaunted resolution and no little ability. Their demands related chiefly to the unequal distribution of prize money, which had been overlooked by the channel mutineers; but they went so far in other respects, and were couched in such a menacing strain, as to be justly deemed totally inadmissible by the government.

At intelligence of this alarming insurrection, the utmost consternation seized all classes in the nation. Everything seemed falling at once. Their armies had been defeated, the bank had suspended payment, and now the fleet, the pride and glory of England, appeared on the point of deserting the national colors. The citizens of London dreaded the stoppage of the colliers and all the usual supplies of the metropolis; the public creditors apprehended the speedy dissolution of government and the cessation of their wonted payments from the treasury. Despair seized upon the boldest hearts; and such was the general panic, that the three per cents were sold as low as 45, after having been nearly 100 before the commencement of the war. Never, during the whole contest, had the consternation been so great, and never was Britain placed so near the verge of ruin.

It was with great difficulty that this mutiny was suppressed and the sailors were induced to return to their allegiance.

Alison proceeds to discuss other serious mutinies in the English navy, at Plymouth, Cadiz, and other points, describing "a widespread disaffection" which had been produced by "a dangerous member of the London Corresponding Society." Speaking of the mutiny off Cadiz, he says (vol. iv, p. 245):

Excited by the agents of the Corresponding Society in England, it aimed at revolution, and tended to an alliance with the enemies of the country. The mutineers on board the *Princess Royal* pointed to Cadiz as their future country. It required all St. Vincent's firmness and energy to extinguish the widespread spirit, but he was equal to the crisis.

I will now introduce the testimony of Napoleon himself as to his estimate of the power of liberal sentiment in adjacent countries. Being asked by Dr. O'Meara, in St. Helena, if he had really intended to invade England, Napoleon replied, in part, as follows:

I would have headed it [the invasion] myself. . . . By false intelligence adroitly managed, I calculated you would have sent your squadrons to the East and West Indies and Mediterranean in search of my fleets. Before they could return I would have had the command of the channel for two months, as I should have had about seventy sail of the line, besides the frigates. I should have

hastened over my flotilla with two hundred thousand men, landed as near Chatham as possible, and proceeded direct to London, where I calculated to arrive in four days from the time of my landing. I would have proclaimed a republic (I was then First Consul), the abolition of the nobility and the House of Peers, the distribution of the property of such of the latter as opposed me, amongst my partisans, liberty, equality, and the sovereignty of the people. I would have allowed the House of Commons to remain; but would have introduced a great reform. I would have published a proclamation, declaring that we came as friends to the English, and to free the nation from a corrupt and flagitious aristocracy, and restore a popular form of government, a democracy, which would have been confirmed by the conduct of my army, as I would not have allowed the slightest outrage to be committed by my troops. Marauding or ill treatment of the inhabitants, or the most trifling infringement of my orders, I would have punished with instant death. I think that, with my promises, together with what I would actually have effected, I should have had the support of a great many. In a large city like London, where there are so many canaille and so many disaffected, I should have been joined by a formidable body. I would, at the same time, have excited an insurrection in Ireland. . . .

There is no knowing what would have happened, Mr. Doctor. Neither Pitt nor you nor I could have foretold what would have been the result. The hope of change for the better, and a division of property, would have operated wonderfully amongst the canaille, especially that of London. The canaille of rich nations are nearly alike. I would have made such promises as would have had a great effect. What resistance could an undisciplined army make against mine, in a country like England, abounding in plains? I considered all you have said, but I calculated on the effect that would be produced by the possession of a great and rich capital, the bank, and all your riches, the ships in the river and at Chatham. I expected that I should have had the command of the channel for two months, by which I should have had supplies of troops; and, when your fleet came back, they would have found their capital in the hands of an enemy, and their country overwhelmed by my armies. I would have abolished flogging and promised your seamen everything; which would have made a great impression upon their minds. The proclamation stating that we came only as friends, to relieve the English from an obnoxious and despotic aristocracy, whose object was to keep the nation eternally at war in order to enrich themselves and their families with the blood of the people, together with the proclaiming a republic, the abolition of the monarchical government and the nobility, the declaration of the forfeiture of the property of the latter, and its division amongst the partisans of the revolution, with a general equalization of property, would have gained me the support of the canaille and of all the idle, the profligate, and the disaffected in the kingdom. (*"Napoleon in Exile",* vol. i, pp. 215-7).

That was Napoleon's manner of warfare and his estimate of the power of the revolutionary influences and sentiments permeating the nations adjacent to France. On it he was willing to stake the supremacy of France against that of

England in European affairs, and to place at hazard his own political existence. But the defeat of Admiral Villeneuve in July, and the loss of the battle of Trafalgar, in which the naval power of France was completely broken, prevented the descent on England at the time, and made such an enterprise entirely impossible during Napoleon's subsequent reign. The troops actually on foot for the invasion of England, in July, 1805, were used on the continent, and in October and December of the same year won the battles of Ulm and Austerlitz.

(To be continued.)

THE LABOR EXCHANGE.

BY F. W. COTTON.

Out of the confusion arising from many diverse and conflicting efforts in the direction of a higher civilization, must be evolved a movement that will succeed. The successful movement, at some stage of its existence, must be an organization. It must also contain an idea of sufficient power to give it control over the minds of the populace. Thought moves the world. The thought which moves people most effectively to-day is the prevalent opinion that money is the most desirable of all things. The idea which can dethrone the money idea in the minds of the people is the one which can be depended upon to inaugurate a revolution in our business and social customs.

The Labor Exchange is an organization established for the purpose of conducting business by a system differing radically from the business system now in vogue. This new system includes, among the various devices necessary to work out the plan in detail, one central provision or idea upon which the others are founded and which constitutes the motive power of the movement. The central provision of the Labor Exchange is the certificate of deposit which enables people to conduct business without resort to legal-tender money.

The prevailing superstition that money issued by the edict of a central government is an all-important factor in the transaction of business can be overcome, gradually at first, but surely and rapidly in the end, by the use of certificates of deposit issued by voluntary associations for deposits of labor or property of value. Men and women in any part of the world may become members of the Labor Exchange general organization. A few of these members collected at one place may form a local branch of the Exchange. Upon electing officers and receiving a charter from the general organization they are in a position to carry on business as a Labor Exchange local branch.

The difficulty which usually presents itself to any small

company of persons about to start into business is the want of money—money to buy labor, money to buy land, money to buy machinery, raw material, and anything and everything required in a productive enterprise. Many a hopeful undertaking is abandoned merely because money cannot be obtained to use as a purchasing medium. But at the very point where current money fails, the certificates of deposit become serviceable, and this fact makes it possible for the latter to overcome and drive out the former. The Labor Exchange branch, starting into business, issues certificates of deposit for land, labor, machinery, material, etc., just as the moneyed capitalist pays out money for the same.

The Labor Exchange means a medium of exchange without cost, thus doing away with interest. It means business in the hands of those who deposit labor and material into a common fund, thus doing away with private profits. It means consumable wealth balancing the issue of checks, and unconsumable wealth held by depositors as common capital, thus doing away with "overproduction." It means land deposited with branches for Labor Exchange checks, making it common property for coöperative use, thus doing away with private rent.

The advantages of the Labor-Exchange system of doing business are apparent to all who give the subject careful study. Many, however, who see the justice of the methods do not comprehend the power of the certificate of deposit. Let us consider the point more fully.

It has already been shown that where labor and property can be had and money is wanting, Labor-Exchange branches can be established and business can be carried on by using the Labor-Exchange certificate as an exchange or purchasing medium. Now, let the reader imagine these branches doing a moderately successful business in a thousand different places. Remember that all over the nation people are eager to sell not only labor but property of all kinds. Remember that an abundance of labor and capital is all that is necessary to produce all the wealth that can possibly be needed to supply material human wants. Remember that the certificates of deposit cost only the paper and the trouble of printing; and remember that they become better than gold as soon as they are issued for property of value.

How long would it take a thousand united organizations, with an unlimited power of purchase in their possession, to get control of the wealth of the nation, and make their system of doing business the one in universal use? The

masses of the people will rush into the Labor Exchange rapidly enough when the foundation is laid. The movement now needs agitators, organizers and managers who will establish branches and get the new business system well started. Already much has been done. Over fifty branches have been organized in some twenty states of the Union, and enthusiastic writers and talkers are impressing the importance of the movement upon the minds of thinking people in hundreds of places.

PROGRESSIVE CHANGES IN UNIVERSALIST THOUGHT.

BY REV. MARION D. SHUTTER, D. D.

THE author of the fourth gospel attributes this remarkable utterance to Jesus: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth." The Great Master is just about to be taken away. His three years of personal instruction are at an end. He admonishes His disciples not to think that He has told them everything—that He has given them a full and complete revelation of all that is to be known, of all that they and the world need to know. There will be growth and progress in religious thought. "I have yet many things to say unto you, but ye cannot bear them now." Ye are not yet prepared, O My disciples, for the entire realm of truth. I have led you across the boundary line into the new territory, but vast, unexplored regions lie beyond. "Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth." God's Spirit of truth is to be always in the world, guiding men from age to age.

"The letter fails and systems fall,
And every symbol wanes;
The Spirit over-brooding all,
Eternal love, remains."

These words show us, in a very striking way, one phase of the work of Jesus Himself. He did not seek, as many of His followers have done, to bind men down to certain formulas, to limit their thinking to certain propositions, to prevent them from going beyond the revelations of that particular time. Remotest from His purpose was the attempt to fasten chains upon the human mind. He was a breaker of bonds; He was a destroyer of traditions; He was the outlawed heretic of His day, the prince of iconoclasts. He stirred men up, He made them think. He gave a marvellous

impulse to the religious intellect. He taught the people of His day, and the people of every subsequent age, not to repose upon the teachings of the past, but to watch with sleepless eye the ever-opening and ever-enlarging unfoldings of God.

If Jesus were upon the earth to-day, who can doubt that He would heartily welcome, as portions of the everlasting gospel, the revelations of the astronomer's telescope, which show the work of God to be so much more vast than earlier generations dreamed; the revelations of the geologist's pick and spade, which extend the work of God through uncounted ages, and remove that wondrous "in the beginning" far into the twilight of the past eternity; the revelations that have come through the naturalist's researches, showing the methods of the Creator? All these would Jesus welcome to-day. He would command His followers to stand, with uncovered heads, before the rising and growing vision, and would Himself lead them in the ascription of praise — "Great and marvellous are Thy works, O Lord God Almighty."

How contrary to His high example the conduct of those who say: "Here in our creed is the truth of God, beyond which you must not go. We have it here in compact and definite shape. Beyond this is danger, destruction, damnation!" The denomination whose name appears in the title of this paper is not prepared to take such an attitude. We revere the past, but we do not idolize it. We do not break with it, but we are not fettered by it. We know full well that the foundations are laid there; but we know quite as well that we shall never get on with the building if we stop with the foundations. "One layeth the foundation, another buildeth thereupon." Our work is that of the builder. Every denomination that intends to live must adjust itself, in each generation, to new conditions of life and thought.

I. The earliest Universalism in this country is represented by that noble figure, of whose work and influence we must always speak with respect, —

JOHN MURRAY.

Born in Alton, England, Dec. 21, 1741, of Calvinistic parents, his home was constantly overshadowed by religious severity. No sunshine entered the life of the child. His father seldom indulged in a smile. The boy was taught that

for any person not one of the elect to say of God or to God, "Our Father," was nothing better than blasphemy. Thus early in life were the terrors of religion impressed upon his soul. He passed through childhood, as many another has done, in constant agony, his childish imagination filled with pictures of the last day, the world in flames, and horrible devils carrying off the wicked to their doom. Like many another child he hardly dared to go to sleep at night, for fear of awaking next morning in hell! (Such were the teachings by which it was once thought to make religion attractive to children.)

As young Murray grew up, the Methodists began to come into his neighborhood. He was carried away by their enthusiasm, but never changed his Calvinistic views. He chose Whitefield, who was Calvinistic, rather than Wesley, as his guide, although Wesley himself made a class leader of John Murray. Later the young man came under the influence of James Rely, who, from being a preacher in Whitefield's connection, had become a preacher of Universalism. He was convinced by the reasoning of Rely and adopted his views of destiny. Then followed his excommunication from Whitefield's society, persecution by his old friends and neighbors, the death of his wife — one calamity after another, until, broken-hearted and in despair, he resolved to cross the ocean and seek in the new world "to close his life in solitude and complete retirement."

He came, but not to close his career. He came to begin the real work of his life. He came to start a movement that has never died and will not die — a movement that is destined to sweep from theology every vestige of cruelty and darkness that still lingers; a movement whose influences are seen to-day in the more humane tone of the pulpit and the growing demand for expurgated creeds. The story of his reception upon these shores is curious enough. It is not necessary to restate here the manner of his meeting with Thomas Potter on Cranberry Inlet, and the way in which, all unconsciously and without design, preparation had been made for his advent. If he had come to proclaim the old-fashioned message of burning wrath and relentless doom, his reception would have been called a "wonderful providence." He did not come, however, for the purpose of preaching any doctrine; he did not mean to open his lips; but when circumstances

compelled him to speak, he preached the gospel of boundless love and universal victory over evil. We shall, therefore, refrain from calling the manner of his reception a "wonderful providence," that we may give no offence to our evangelical friends, and allow the whole transaction to be classed as an "inscrutable mystery."

This was the beginning. What were the theological opinions of Murray? Those opinions were, to a large extent, characteristic of the Universalism of his day. They represent the early period of the denomination, and are of interest as showing from what we have advanced. Murray was, in most particulars, a decided Calvinist. He was trinitarian in his ideas of God and in his views of Christ's nature and relation to God. He believed in the traditional fall of Adam and all its consequences, original sin and transmitted depravity. He believed in vicarious sacrifice. He held that endless punishment was, indeed, the just due of human sin; but that Christ had borne the penalty of all, and that all would at last be saved. He held, in his own peculiar way, the doctrine of election, but he enlarges it, in the event, to include all except the "spirits that fell from heaven." He did not go quite so far as Origen, who believed that the devil himself would finally be brought to the "mourner's bench" and soundly converted. Murray believed in a personal devil, but handed him over to be dealt with upon strictly orthodox principles.

Such was the theology of Murray. Such, for the most part, was early Universalism. Such was the rock from which we are hewn, the hole of the pit from which we are digged. There were, however, especially during the latter part of his ministry, those who differed from his views in regard to the person and mission of Christ. Among them were Rich, Winchester, and Ballou. Of these Murray was moved to say, "I know no persons further from Christianity, genuine Christianity, than such Universalists." Murray, honest and faithful, believed sincerely that there was to be no advance in Universalism beyond the form in which he held and delivered it. There was nothing to be said that he had not said. Departure from the paths he had marked out was departure from Christianity itself. Murray had himself departed from Whitefield and Wesley; but no one must depart from Murray!

Let us not blame him because he was mistaken. Let us reverence him for the work he did, and for making possible still later and better work. He brought, in a certain degree, the spirit of truth, the spirit of inquiry and investigation; and that spirit has led his disciples into fields beyond the dooryard of their master. It was glory enough for him that he rimmed with light the iron throne of Calvinism; that he found a heart of love in the God of that terrific system; that to the little band of the elect on earth, he added the mighty host of human souls in the hereafter; that he dropped the plummet of God's redeeming mercy to the bottom of hell!

II. I have suggested certain departures from his views among some of the Universalists, towards the latter part of Murray's career. We must, therefore, call attention to the second great figure in our history,

HOSEA BALLOU,

who stands for the next phase of denominational thought.

Born at Richmond, N. H., in 1771, thirty years after the birth of Murray, he also sprang from a Calvinistic family. His father was a Calvinistic Baptist minister. The youth of Ballou was as about as miserable, theologically speaking, as that of Murray. He himself relates:—

We were all taught, and in our youth believed, that we were born into the world wholly depraved, and under the curse of a law which doomed every son and daughter of Adam to eternal woe. At the same time God had made provision for a select number of the human family, whereby they would be saved by the operations of the Divine Spirit, which would operate in what was called conversion sometime during the life of those elected. Those who were not elected would remain without any effectual calling, die, and be forever miserable. When I was a youth, it was the sentiment of all Christian people, so far as I knew, that not more than one in a thousand of the human family would be saved from endless condemnation.

With a mind naturally logical, Ballou, as he grew up, discovered the absurdities and inconsistencies of the prevailing theology, and before long we find him excommunicated from his father's church for being a Universalist. The father entreated and remonstrated, but the son was firm. Among the questions he put to his father was this: "Suppose I had the skill and power out of an inanimate substance to make an animate, and should make one, at the same time knowing that this creature of mine would suffer everlasting misery—

would my act of creating this creature be an act of goodness?" The question troubled his father, but it was never answered. The only answer, indeed, that the orthodoxy of Ballou's day, or of any other day, has ever made to such questions, is to solemnly warn against the use of human reason: "Do not think and question; only believe. The use of reason may destroy your soul!"

While the logical mind of Ballou could not rest satisfied with the orthodoxy of his day, no more could it rest satisfied with theology as John Murray would have it. In his remarkable work on "The Atonement," a work which embodies most of his own system, he distinctly repudiates the doctrine of the Trinity; he teaches that Christ was a dependent, created being, and not God; he rejects the vicarious and substitutionary sacrifice, and holds that Christ was sent into this world to teach men the way to God and reconcile them to Him. He also repudiates the doctrine of a fall and of inherited depravity, and insists on the original rightness of human nature. In his early life he appears to have believed that there would be disciplinary suffering in the next world; but latterly he abandoned this idea. "His matured opinion seems to have been," according to Dr. Cone, "that sin is punished when and where it is committed; and as he did not believe that men would sin in the life to come, he did not think they would suffer punishment in that state of existence." His doctrine, for this reason, was known among his opponents as the "death-and-glory doctrine."

Mr. Ballou's book and preaching revolutionized — or, as Murray would have described it, "wrecked" — the denomination. Different from the spirit of Murray, in this respect, was the spirit of Hosea Ballou. He seems to have realized, as did Jesus, that the spirit of truth would constantly lead the earnest seeker into new regions; and in the preface to his great book, published about eighty years ago, he writes:—

It is a happy circumstance that in the denomination of Universalists no one feels bound to support and defend the particular opinions of another any further than he is himself convinced of their truth and importance. Our platform of faith is general, and allows individuals an extensive latitude to think freely, to investigate minutely, and to adopt what particular views best comport with the honest convictions of the mind, and fearlessly to avow and defend the same.

Golden words, and words we do well to remember to-day.

Ballou accepted Murray's doctrine of destiny, and added to it the doctrine of the Divine Unity and of Christ's work as a moral power influencing men to God. A rational view of Deity and of the nature of salvation was Ballou's work upon Murray's foundation. Having finished his course and accomplished his task, he fell asleep in the year 1852. Says President Cone:—

A great and spotless soul, he well deserves the meed of reverence and of honor from us of this generation who have entered into his labors. Well shall we do and deserve if we perform the work allotted to us with the zeal and consecration, with the courage and sincerity, and with the geniality and toleration which distinguished Hosea Ballou.

III. THE MODERN PERIOD.

Since the death of Ballou, we cannot say that any one man has become the embodiment and exponent of a period. There has been progress since his day, but the thought and tendencies of the modern epoch are not gathered up in one individual.

The denomination still stands with its foundations in the past. It retains the doctrine of human destiny for which Murray so zealously labored, but it disclaims the Calvinism with which that doctrine was associated in his mind. With Ballou, it repudiates his ideas of the Trinity, the deity of Christ, vicarious sacrifice, and total depravity. It accepts with Ballou the unity of God, the original rightness of human nature, and the morally educational work of Jesus Christ. But it no longer accepts the later teaching of Ballou, that punishment for sin is confined to this life; the vast majority to-day would say that penalty may extend and does extend into the other life, and lasts while sin lasts.

But if modern Universalism retains so much of the work and thought of the past, we may well ask, "Has it any characteristics of its own? What distinguishes the Universalism of to-day from the Universalism of the fathers?" It is already apparent that there is a large body of truth which we hold in common with them. Wherein do we differ?

1. The Universalism of to-day differs from that of yesterday, in some respects, as the oak differs from the acorn; *it is the development of certain germs of truth whose unfolding was long delayed.*

For example, our fathers, in the confession of 1803, departed so far from orthodoxy as to declare that the "Holy

Scriptures of the Old and New Testaments *contain* a revelation of the character of God, the duty, interest, and final destination of mankind." Orthodoxy said, "The Scriptures *are* such a revelation from beginning to end." We can hardly realize to-day the length of the departure measured by the word *contain*. The fathers also affirmed man's right to use his reason in the interpretation of the Bible, to whatever conclusion he might be led. The orthodoxy of the day insisted that reason must only be used so far as it brought one back to the predestined conclusions of the creeds. All this was before the day of scientific criticism, and while our fathers affirmed the difference in value and importance of different parts of the Bible, yet in their handling of proof texts they proceeded upon the orthodox assumption, and in their answers and arguments treated every passage, from whatever part of the Bible it came, as if it stood upon a level with every other passage. They denied the infallibility of Scripture, and yet built their theology upon the very infallibility they denied. They recognized the office of reason, but confined it to the explanation of texts.

That word "contain," however, was a seed that has germinated and marvellously grown under the influence of modern critical study. Within its wonderfully elastic boundary line, we find room for the results of the scholarship of to-day. We no longer assume infallibility. We recognize the progress in morality, in religion, in everything, that different portions of the Bible indicate. We recognize the human error, even while we feel the divine heart-beat underneath. To them the Bible was the book of theology; to us it is the book of life. To them it was the mathematics of dogma; to us it is the literature of religion. To them it was a magazine of proof texts; to us it is the torch of the spirit to kindle the flames of devotion and love. It decreases as a theological authority; it increases as a guide to duty, as an inspiration to holiness. A merely textual Universalism has had its day. We no longer think it worth while to show that a smiling countenance is hidden behind every frowning text. Reason, from the drudgery of interpretation, has been lifted to the supreme authority. But the change that has been wrought was all originally wrapped up in that word "contain."

2. The Universalism of to-day differs from that of yester-

day, in some other respects, as the kernel differs from the shell; *it makes use of the vital and essential truth of the past without the former discussions concerning the incidental and subordinate.*

One difficulty with the Universalism of other days was its terminology. It was loth to part with the expressions of orthodoxy. It used the Trinitarian formula in baptism, in benediction and doxology, although it denied the Trinity. From some of these expressions many suppose, even to-day, that the Universalist church believes in the doctrine of the Trinity. There is frequent necessity to correct this impression. It used the orthodox phraseology to describe the work of Christ, while denying the vicarious sacrifice; so that many thought and still think that the only difference between the Universalists and others upon this subject is in the *extent* of Christ's work and not at all in its *nature*. Then, too, there were many discussions about the person of Christ. There is still diversity of view. Not all in the denomination think alike concerning the miraculous birth, the preëxistence of Jesus, the exact place of His classification in the scheme of being, and the entire subject of the supernatural.

While in regard to the Bible we have felt the impulse of modern criticism, so in regard to all that has been believed to transcend the ordinary course of nature, we have felt the influence of modern science. The old distinction between natural and supernatural is vanishing. The kingdom of God is not divided into two antagonistic provinces. Slowly but resistlessly increases the thought that the doctrine of "special interferences" must go with the doctrine of "special creations"; that every apparent exception is in reality a part of the universal order. There is no diversity, however, regarding the moral power of Jesus, His life, His example, His teaching. These are the essential things. That exalted human personality, that incarnation of godliness into actual character, in its moving and moulding might, is still preached, while the nugatory questions of the past *about* Jesus, are allowed to pile themselves up like driftwood along the banks of the living stream.

3. Once more, the Universalism of to-day differs from that of yesterday, *as the demonstration in mathematics differs from the application to practical mechanics.*

It was, indeed, necessary for great principles to be wrought out, for great doctrines to be established ; and for this purpose line upon line, precept upon precept, were needed. The doctrine of the Divine Fatherhood must be veritably driven into the minds of men and fixed there. Sermon upon sermon up-piled, debate overtopping debate, these were needed to abolish the everlasting dungeons of the future. The work was done and well done. All honor to the sturdy fathers of the faith. Let none of the younger generation, who cannot realize the difficulties of that elder day or the heroism it took to meet them, say one word in contempt or depreciation. Let us do our work as faithfully as they did theirs.

It must strike one, however, that, from the very necessity laid upon them, the theology of the fathers was very largely a theology that centred in the future. Its field was the hereafter. Its prevailing aspect was that of "other-worldliness." It banished the clouds from the heavens, but left many a shadow resting upon the earth. It is for us to take the great truths of God's Fatherhood and of man's destiny, turn them earthward, and find here and now their application. Our fathers smote the tyrant of the skies ; it is for us to take the same principles by which they did it, and smite the oppressions of the earth. Our fathers affirmed an immortal worth in the vilest creature ; they said there was something in him that ages hence would burst into magnificent blossom in the sunlight of paradise. It is for us to insist that the processes of unfolding shall not be postponed ; that they shall begin on earth, and that the conditions for that unfolding shall be made as favorable as possible.

The immortal worth of every human being ! Put that idea under society, and it is no longer a machine for turning out dollars, but a garden for the cultivation of men. It is this idea that is stirring the world to its foundations, and beginning to thaw the icy maxims of political economy. It is teaching us that human labor is not, in the ordinary sense, a commodity ; not to be bargained for in the market-place as if it were a barrel of flour or a load of lumber ; not to be driven to the wall by advantage taken of its pinching necessities ; that it differs from other commodities because behind every stroke of work is a brain whose powers of thought and inspiration are sparks from the infinite light, a heart whose

throbs of affection pulsate with the immortal love and the immortal life.

The worth of a human being! We see it in every movement to abridge the hours of physical toil, that the mind may be more free for improvement. We see it in every law to protect life and limb for those who labor amid the complex machinery of the factory and mill. We see it in the laws to protect childhood from the blight of that toil to which so many are doomed even before their arms have "seven years' pith." We see it in the provisions that make attendance at school compulsory, and in the additional provisions to make that attendance effective by furnishing free text-books as well as other appliances. The value of humanity in *this* world is the moral of those old discussions about the future.

Well did our fathers say that no saint could bear the sight of endless misery over yonder; why should any real saint be able to bear any better the sight of the awful misery that still exists in this world — the "Inferno of Modern Civilization," as Mr. Flower has so well named it? O living saint, wait not for the future. Put aside that noblest of all dreams, the exploration of the regions of the lost hereafter, and carry your message of hope and love and restoration into these hells of to-day of which our cities are full — these hells of pauperism, of grinding poverty, of innocent suffering, of ghastly intemperance, hells of the sweater's shop and the loathsome tenement, hells whose fires "man's inhumanity to man" has lighted — and here let your gospel sound its music. Seraph-wing and savior-heart are needed *here* and *now*.

These are the lines along which must move the Universalism of to-day. Along these lines victory is certain. No nobler opportunity is before any people. We must keep in sympathy with the world's thought and the world's life. Let us apply the principles of our fathers, and coming generations will rise up and call us blessed, as we look back to Murray, Ballou, Winchester, and all the transfigured company who have gathered, crowned and radiant, in the heavens!

BOOKS OF THE DAY.

AN INSPIRING NOVEL OF THE NEW TIME.*

I have recently read "Roland Graeme, Knight," by Miss Agnes Maule Machar. It is a noble romance of the new time, at once wholesome, inspiring, and interesting. It is a nineteenth-century story, and the characters are real persons, rather than colossal types, although, being drawn with an artist's skill, they are necessarily typical in many instances. Thus in the æsthetic, music-loving clergyman, whose utterances were rich in fine thought no less than perfect in form, we see the intellectual but ease-loving theorist, whose words, though true and beautiful, lack the heart-quality which is needed to burn truth into the conscience. In this clergyman the reader will find many acquaintances, in and out of the pulpit, who are passing through the world saying, "Lord, Lord," but who are failing completely in "doing the will of the great Father." On the other hand in the less pretentious clergyman, Mr. Alden, we find an excellent character sketch of one who belongs to the *new reformation* which even now is pressing upon the thoughtful consideration of the conscience of Christendom, and which only awaits a Luther, Melancthon or Zwingli to crystallize it into an aggressive body, whose ministers will be torch-bearers of progress, apostles of the light.

In Roland Graeme, the hero of the work, the interest of most readers will centre; he is a true knight, not of the old savage and barbarous character, for his pathway is illumined with the light of that love which is to redeem the world. The story is spirited and full of movement; at times it is quite dramatic, without ever being strained or overdrawn. Fine pictures of life among the rich and poor are given, and the problems and perplexities which are so profoundly stirring the civilized world to-day are dwelt upon in a wholesome, stimulating, and suggestive manner, although the author fights shy of the great fundamental social and economic demands of the present in a manner surprising in one who constantly refers to Mr. George's great works, as proving an inspiration to the hero, and who on at least two occasions puts in the mouths of her characters quotations from the great social prophet. One would naturally expect, at least, that Roland Graeme would deal some telling blows against the essential iniquity of monopoly in land, but in

*"Roland Graeme, Knight," a novel of our time, by Agnes Maule Machar, author of "Stories of New France," "Marjorie's Canadian Winter," etc. Cloth; price \$1. Fords, Howard & Hulbert, N. Y.

this we are disappointed. The story, however, is one very much needed as a John the Baptist to awaken people who have sufficient conviction to desire to live up to their best. It will awaken thought and broaden the religious ideals of thoughtful Christians, and, owing to the fact that Miss Machar has set out to write a readable story rather than to employ fiction as a framework for a theory of social philosophy, the work will prove far more interesting to the general story reader than most fiction dealing with social conditions of our time.

B. O. FLOWER.

A COTTAGE GRAY.*

Frances Margaret Milne has endeared herself to many thoughtful minds by her fine brain-work in her volume of progressive and reformatory verses entitled "For To-Day." In her new work, "A Cottage Gray and Other Poems," we find something radically different from her preceding work, which reveals the versatility of the author in a marked manner. "A Cottage Gray" is a poem of considerable power. It is written in a minor key and expresses the yearnings, the heart-reachings, and the hopes of those who sit in the valley. Some of the lines are very fine, and the poem as a whole is a noble creation. Here are some stanzas which follow the heart-cry of a grief-shadowed heart:

Was her prayer answered? From the far unseen
Did Love reach down a gentle hand to her?
And did Love feel the voice that erst had been
Earth's sweetest music, through Heaven's rapture stir?
Did not fond pity drop a tender tear,
Amid the splendor of a sinless sphere?

I can not answer: answer ye who will!
Yet, as she turned to gaze upon his face,
With passionate, yearning eyes, what mystic thrill,
As of his presence, shook the lonely place?
Why did her feet, like one on holy ground,
Tread lightly as if fearing mortal sound?

So lightly treading, did she pause before
The pictured image of her loved and lost.
The summer sunshine through the open door
Above the broad poetic forehead crossed;
An aureole of light, it crowned his brows
With crown more royal than this earth allows.

*"A Cottage Gray, and other Poems," by Francis Margaret Milne. Edition limited to six hundred copies. Extra cloth. Letter page red and black. Charles Wells Moulton, Publisher, Buffalo, N. Y.

Ay, and upon her pallid features fell
 The same bright glory and celestial calm.
 Some influence her long regret to quell,
 Seemed floating round her, like a solemn psalm
 That chants the mystery of life and death,
 Rebuking sobbing cry and quivering breath.

Yes, *they were there*, her mourned-for, her beloved!
 The darlings who had slumbered on her heart;
 And he whose footsteps with her own had moved,
 So blent, of life itself they seemed a part.
 Ah, did he from those shining heights descend,
 To comfort her, his earliest, sweetest friend?

The closing stanza, which runs as follows, is addressed to the Infinite One who dwells in Light and whose name is Love:

O Thou, the Love Supreme: to Thee we lift,
 From hearts or glad or sighing, contrite praise.
 Not here we know the fulness of thy gift;
 Not here, unworthy, may our voices raise
 The choral music. Yet, to Thee we come:
 Lord! open to us Love's eternal home!

"A Cottage Gray," which occupies thirty-six pages, is the most important poem in the work, but there are many other creations in this little book of more than ordinary merit. The following, entitled "Lilac Lane," is a delicate and charming conceit:

The fragrant boughs of blossom
 Were arching all the way;
 And changeful skies of April,
 With light and shade at play,
 Smiled clear with gleams of sunshine,
 Or grieved with fitful rain—
 That happy day in springtime
 We walked in Lilac Lane.

I see her white dress flitting
 Beside me even now;
 One rounded arm uplifted
 To bend the swaying bough;
 The nodding plumes, in answer,
 Send down a perfumed rain,
 To hide her silken tresses—
 That day in Lilac Lane.

Oh, leave the bough to frolic
 With every passing breeze;
 The spring will soon be over
 For fragile blooms like these,
 And listen to my story—
 If gladness, or if pain,
 Shall be its end I know not—
 This day in Lilac Lane.

Sweet eyes where maiden fancies
 Lie mirrored in the blue,
 They will not raise their fringes—
 To make me answer true;
 The little hand that trembles
 Upon my arm is fain
 To cling a moment closer—
 That day in Lilac Lane.

No, I'll not name the story
 I whispered in her ear,
 It was for me to tell it;
 It was for her to hear.
 And any careless listener
 The secret would profane,
 Of what was asked and answered—
 That day in Lilac Lane.

Again the plumes of lilac
 Are sending down their spray,
 As underneath their fragrance
 We take our happy way;
 For hand in hand together—
 Through sunshine and through rain—
 We pledged our troth forever,
 That day in Lilac Lane.

In strong contrast to the above are the following lines entitled "To My Beloved." They reveal a reverent trust and that noble self-sacrifice which is the sign-manual of a high-born soul. The author, who is crushed under an appalling bereavement which can be appreciated only by those who have passed through such a night, forgets self in the desire for the happiness and peace of the one who has passed before:

I would not call thee back
 To this sad world of strife and sin and tears,
 Oh, no! my own: pursue thy spirit's track,
 Through the immortal years,

Ah, not for thee the pain,
The hot tear dropping, and the anguished thought.
Through long, long days and nights thou didst attain
The peace by suffering wrought.

And as a tired child
Leans on his mother's bosom trustful head,
So gently was thy weariness beguiled,
What time thy spirit fled.

Oh, wonderful relief—
From fetters of the clay released at last!
Oh dignity of death!—rebuking grief—
Earth's fitful fever past!

The ruthless rush of life
No more disturbs that infinite repose;
Greed's sordid deed, nor misery's maddened strife,
Nor helpless sorrow's woes.

Ah, tender heart and true!
That beat in sympathy for every wrong.
Now, rest thee, Love: in heavenly calm renew
Thy being tried so long.

I would not call thee back
(Though thy fond hand would softly wipe these tears).
Oh, no! my own: pursue thy spirit's track,
Through the immortal years.

And here is a poem which gives us another glimpse of the author's power and versatility. It was written in memory of Rev. Isaac Errett, the founder of the *Christian Standard*, one of the ablest papers published by the denomination known as the Disciples of Christ or Christians. Isaac Errett was a man of spotless life, of great spiritual worth, and endowed with a vigorous intellect. The tribute is in every way worthy of the noble life which inspired the following lines:

The years shall pass on with their sorrow and sinning,
With struggle and failure, and recompense meet;
But naught shall imperil the crown of his winning,
Who sat like a child at the Nazarene's feet.
Oh, softly we name him, with heart-broken voicings,
And lonely the pathway bereft of him here;
But full is the anthem of heaven's rejoicings,
That echo in vain on our earth-fettered ear.

Pale grief had walked with him, and shown his meek spirit
The darkest abodes of her sombre domain;
But pure was the faith which doth all things inherit,
And broken and vanquished the shaft of her pain.
Oh, loyal and tender, his strong heart was beating,
To comfort the struggling who faint by the way;
And dumbly our souls, to our souls, are repeating
The message of Heaven he brought us, to-day.

Up! linger no more in the valley of shadow
(Methinks that I hear him entreating anew).
There is work to be done in the world's harvest meadow;
Delay not!—it urges—it calls upon *you*.
There is wrong to be righted, and truth to be spoken,
And love's gentle ministry yet to fulfil;
Oh; let not the box of anointing, unbroken
Remain for the service of Brotherhood still!

The years shall sweep on to eternity's ocean;
The ages unceasing, their purpose fulfil;
But the life-giving force of his spirit's devotion,
Shall blend with the currents of destiny still.
Tho' his shrine were unbuilt, and his name were unspoken,
Should honor and truth in the dust be defaced?
Or, think you such proof of remembrance the token
By which the high path of his being were traced?

He is one with the hope, he is one with the sorrow,
That beats in humanity's bosom for aye;
He is one with Love's work of to-day and to-morrow,
He is one with the faith that can never decay.
Why stand we here gazing? The clouds that were rifting,
Will give him no more to our tear-darkened view:
There are souls for the saving, and burdens for lifting:
Up! faltering never, the journey pursue.

These selections reveal in a degree the scope and power as well as the delicate intuitive and poetic insight of Mrs. Milne. The author is a sincere reformer as well as a woman of literary merit. She stands for justice and progress: she belongs to the chosen coterie who are writing to usher in a nobler day.

B. O. FLOWER.

TWO NOTABLE RELIGIOUS WORKS—"CHRISTIANITY RE-INTERPRETED" AND "THE DIVINE INDWELLING."*

Two religious works of great interest have recently appeared. One is from the pen of a liberal clergyman, and the other is by an orthodox thinker, but while the points of view from which these scholars write are far removed from each other, both books breathe the spirit of the new day. It is plain to be seen that each author is able, sincere, and profoundly religious. The first of the volumes is entitled "Christianity Reinterpreted" and comes from the pen of Charles Strong, D. D., minister of the Australian Church, Melbourne. Dr. Strong is a man of intellectual power and spiritual discernment; a liberal thinker who believes that when one learns that a house has been builded on the sands it is the part of wisdom to remove it to a foundation of substantial masonry. In his opening chapter he says:

For years it has seemed to us that a time was coming when Christianity would be tried as in the fire, and that it was wisdom to prepare for the day of trial, as a wise sailor, warned by the falling barometer, takes in sail and makes his ship ready to pass through the storm. The time anticipated is arriving, and around the Christian ship the waves begin to leap. The minds of men and women are restless and unsettled, and old beliefs have lost their power.

The author puts the question of questions which presses on the spiritual mind as follows:

Is man a child of God, or a child's soap-bubble, and an accidental result of the fortuitous concourse of atoms? All thinking, sooner or later, runs up into this: Are we the outcome of a "cosmic force," whose nature is essentially rational, which corresponds to what we feel to be highest and best in ourselves, or are we "such stuff as dreams are made of," without the reality even of a dreaming mind?

And on this point he continues:

When you think calmly on life, is not this the question—the religious question—which forces itself upon us? This is the great dividing range down one side or the other of which man must go. On the one side lies the valley of mud and dust primeval, in which our destiny is to be choked; on the other the fathomless ocean of God, inviting us to launch our ships and sail for "the blessed isles." The question of religion is not the question merely of our acceptance or rejection of this belief or that, but of what side of the dividing range we will take. And need I point out what an enormous difference it must make in the history of man, whether he will decide for dust or for God?

"Whate'er thou lovest, man, one with it grow thou must;
God, if thou lovest God; dust, if thou lovest dust."

*"Christianity Reinterpreted," by Charles Strong, D. D. Cloth; pp. 132. George Robertson & Co., Melbourne, Australia.

*"The Divine Indwelling," by E. Woodward Brown. Cloth; pp. 316; price \$1.25. F. H. Revell & Co., New York, N. Y.

To touch religion, therefore, is, as we have already said, to touch the deepest spring of human life and progress, and sooner or later the effect must be felt in the whole tone and character of society. For though the multitude are not philosophers, or given to thinking deeply, they are unconsciously influenced and governed by thoughts and ideas. We are all in the power of forces greater than we know, and the most thoughtless persons cannot escape the pressure of the atmosphere in which they live and breathe.

The difficulties confronting Christianity are not only real but are of such a character that they can no longer be ignored or evaded. Different courses may be adopted by those who appreciate the fact that the time has come when people who think will no longer tolerate the ostrich policy. Of these courses our author speaks as follows:

First there is the course adopted by some who bid us shut our eyes. What they say is this: "All those doubts and difficulties which are arising in people's minds to-day go to prove more and more conclusively that rest can be found only by renouncing your own private judgment, and submitting yourself humbly to a supernaturally appointed authority." The Roman dogmatist says that this authority is the pope and priesthood; the Protestant, a supernatural book. "There is no hope for the world," they both cry; "there can be nothing but scepticism and confusion, and final ruin, unless there is an infallible guide appointed by Heaven, to declare authoritatively to man what he must believe and do."

A second course is that adopted by those who try to "reconcile" the new with the old—putting a new piece to the old garment, and new wine into old wine-skins. They explain away this and that, try to show that there is no difficulty at all, and while perhaps admitting that some outworks of the Christian citadel may have to be given up, persist in declaring that certain historical and dogmatic beliefs must be retained, which they designate "*essentials*." You may hold your own opinion about the story of creation, you may accept the latest conclusions of critics about the authorship of the Psalms or the Hexateuch, you may even quietly put aside the good old dogma of eternal punishment, and include pagans and non-elect infants in your hope and charity; but after you have lopped off an arm here and a leg there and cut away a lot of superfluous flesh, there is a point beyond which you must not go, otherwise the man will expire: your pruning process must stop short of the heart, which is one or two of the old beliefs still held to be "necessary to salvation," and "essential" to the church, and to the religion of Jesus.

Neither of these courses commends itself to us. For, as to the first, we can find no proof that there is an infallible pope and priesthood ordained of God, or that God has given us miraculously endowed council, or a miraculous book, to which He has commanded us to surrender our reason and our conscience, and the whole guidance of our lives.

As to the second, these so-called "reconciliations" seem to us sorry affairs. Often they are but special pleadings, not quite ingenuous, ignoring the real question at issue, and the logical consequences of admissions made. Doubt the infallibility of the story of creation as given in Genesis, and what becomes of the popular doctrine of the fall of man, and the vast superstructure raised on this story by theologians? Take away the eternal hell to which the whole human

race is naturally doomed, from Calvin and Augustine, and from what is called, but falsely so, "evangelical theology," and the whole system crumbles into dust. To try to reconcile it with the modern study of history, the teachings of science, or the new ideal, is like trying to reconcile the Ptolemaic with the Copernican theory of the solar system. For the centre of the religious universe has been shifted from this little speck called earth to the great sun round which the earth, with other planets, revolves.

A third course still remains—to reinterpret Christianity in the light of modern knowledge, the principle of development, and the spirit of religion as distinguished from the letter; to reinterpret Christianity just as Copernicus and Galileo reinterpreted astronomy. Let me endeavor to put before you in outline, as simply as I can, what is meant by this reinterpretation of Christianity.

First, it means fully and freely accepting the results of the modern study of History—history of the earth, the heavens, and man—fully and freely accepting the results, also, of the critical study of the Bible and the story of the church.

Popular Christianity depends upon the belief that the earth was made in six days, that man was created miraculously and placed in a garden of Eden, where he ate a forbidden fruit and fell, and became subject to death; that there is a place of eternal fire, to which, accordingly, all are naturally on their way, unless "saved" by believing that Jesus endured for them the wrath of God, and bought literally with His blood a place for them in heaven. The popular theology depends, further, upon the hypothesis of an absolutely infallible church or book, which, as far as we can see, is swept clean away by a knowledge of facts, and a reverent but scientific study of the Bible.

The first thing, therefore, is to acknowledge that we have been mistaken, and frankly and fully to accept facts regardless of what the consequences may be. No special pleading, or "reconciliations of religion and science," which are no reconciliations. "Let us have facts," cry the advocates of this course, "and carefully weigh all that sober criticism, whether of the church or of the Bible, has got to say. To tamper with facts is dishonest, even when they upset our theories and refuse to fit in with our cherished systems of theology. Let us listen to all that geology and astronomy and anthropology have got to tell us, and boldly submit to the comparison of Christian religion with other religions of the world. Does the old theology rest on ignorance or misunderstanding of facts? Then it must be sacrificed. Theology, after all, is a human science, and we no more destroy God and Jesus, and the religion of Jesus, by pulling an old theological house to pieces than we destroy the stars by exploding old-world theories about the earth being a plane, and stars rising above it and setting below it.

The reinterpretation of Christianity means, secondly, the acceptance of the idea of development. The old theology is built upon the hypothesis of a direct revelation from Heaven, to which nothing can be added, from which nothing can be taken. You are a condemned sinner by nature and by actual transgression, and God in His mercy has revealed to you a way of escape. The church has had intrusted to her the keeping of the gate of heaven, and the "means of grace"—that is, the means of escaping hell and getting into heaven. So say the Romanists. The Bible is the repository of "the means of grace." So say the Protestants. From beginning to end it is a "revelation" of "the scheme of salvation," without knowledge of,

and belief in which, no one can be "saved." It is supernaturally penned, unique, inerrant.

Now, what says the study of Bible history and church history to all this? It says: "Both church and Bible grew. The ancient religion of Israel developed, and the theology of the church has developed—all these dogmas have a history. When we are children we speak the language of children, in religion as in all things else. The Bible and the church are a revelation of God, but a revelation not given once for all from outside, but slowly growing up from within, in the minds and hearts of men—a revelation which is still going on. God spake, God still speaks, and each age must translate His word into its own language. Each age must weave its own theology: 'Slowly the Bible of the race is writ.'"

Theology thus ceases to be *final*; like all other sciences it is necessarily subject to change. We must expect, therefore, to find, even in the Bible, representations and conceptions of the Eternal and His guidance of the world, which we have outgrown. The Bible is not so much a cut-and-dried theology, as a history of the process by which man has been led to a knowledge of the true God, of the steps by which he has risen to a truer conception of the meaning of religion. And the religion called Christianity, however noble and beautiful may be its teaching, is one among many religions. It may, on comparison, be found to be the highest rung in the ladder, but it cannot cut itself off from other religions, but must take its place with them in God's "education of the human race." You can never say that Christianity is this dogma or that, this institution or that, for it is still growing, and must die if it ceases to grow.

Here, you see, is an entirely new view of Christianity, its doctrines and institutions. The doctrine of development, with which our physical sciences have made us so familiar, has been carried into theology, and has changed it into a progressive science, in which is no absolute finality so long as man continues to grow in knowledge and experience, and God opens the eyes of the soul.

These extracts illustrate the breadth of vision and the rational attitude taken by this thinker, who, though at all times fearless, is never other than reverent. The discussions on the "Differences and Unity of the Gospels and Epistles," "Progress and the Church," "Christ's Narrow Way to Life," "Faith and Reason," "Revelation," and "The Way, the Truth, and the Life," are rich in thought and permeated with the spirit of a better day. This work is very timely and ought to do much good. It is encouraging, as it shows how the fine new thought is taking vigorous root in far-off Australia. It is one of the many indications of a world-wide awakening to a better, truer, and higher appreciation of life and the duties which true religion implies.

The second volume of which I have spoken is entitled "The Divine Indwelling," and is from the pen of E. Woodward Brown. Although the author is strictly orthodox he is also broad within certain limits, and the charm and power of the work lie in the presence throughout of the spirit rather than the letter of the law. It is not in the long prayer or the enlarged phylacteries that our author finds

that religious help which must nourish and sustain man as he rises to higher and nobler altitudes of being, but rather in the Divine indwelling, the still small voice, or the inner light of our Quaker friends. Of the possible universality of the Divine indwelling and leading, our author observes:

This indwelling is as possible for all as is the air that speeds over the earth, pervades every place, sweeps round and round all things; this when over the sea and across the mountain and over the valley; this when filling all broad, free spaces, all far-spreading distances. This indwelling Spirit is as possible for all as is the sun; no particularity, no exclusiveness, no unfairness in dealing with any; never and in no circumstances out of reach of any.

The spirit of this work is broad and noble and deeply religious in a high sense of that much-abused term, but it appears to me that the author labors at a disadvantage at times, owing to the trammels of some beliefs he is unable to cast aside which are not wholly consistent with the broad, all-embracing love and wisdom which he teaches, and which, according to my conception, is the only belief in a Divine Being which can inspire love and reverence or help us to a higher and nobler life.

It is, however, very significant that such works as "The Divine Indwelling" and such writings as those of Professor Drummond and Professor Herron find ready sale among evangelical thinkers. It reveals the fact that the religious world is weary of the husks of creed and dogma, and yearns for something more satisfying to soul and brain.

B. O. FLOWER.

THE WORLD BEAUTIFUL.*

I have only recently had the opportunity of reading Lillian Whiting's work, "The World Beautiful," and it has impressed me as being so helpful, so clean, pure, and uplifting in influence that I feel it should be brought to the attention of readers of this review in such a way as to acquaint them with its character and spirit. The present is calling for spiritual food. Pomp, show, and form which pleased the masses at certain stages in man's progress are to-day as inadequate to satisfy the higher demands of the finest natures as are creeds, dogmas, and lip-service. To-day man is beginning to appreciate the significance of the profound utterance, "The kingdom of heaven is within you," and "The kingdom of heaven cometh not with observation." In the opening page of Miss Whiting's book we find the following passage which will serve to illustrate the thought as well as the style of our author:

There has been of late a new form of philanthropic work, which is

*"The World Beautiful," by Lillian Whiting. Extra cloth; pp. 194; price \$1. Roberts Brothers, Boston, Mass.

known by the general name of "college settlements." It is simply for one individual, or several, to go into the poorer quarters of a city and live as a neighbor to the ignorant, the defective, the very poor, or the degraded. It is less a mission than it is a ministry—the natural and informal ministry of right-doing. It is to found a home which shall be a standing object-lesson in better ways of living; which shall illustrate the beauty of order, of cleanliness, of gentle ways, of generous thoughtfulness, of friendly sympathy. The men and women who are doing this do not keep a house of correction, or a house of refuge, or an asylum of any kind. They keep a *home*. They do not go out into the highways to preach or teach, ostensibly, but they endeavor so to order their lives as to give constantly the indirect teaching of example. Perhaps it is no exaggeration to say that to a greater or less degree they show forth the beauty of holiness. There is a twofold blessing in such living as this—it blesses him who gives and him who takes—and perhaps of all forms of humanitarian work it is the one best calculated to effect good results.

Why, indeed, should not the principle of the college settlement be carried into living under the usual surroundings? Why not fill one's usual place in life, do one's usual work—meet the customary duties, pleasures, courtesies, only meeting them from new motives, and inspiring the duties with higher purposes? It is not only the poor, the ignorant, or even the degraded, who need to have good done them; who need the sunniness of hope, the sweetness of content, the renewal of courage, the unfaltering devotion of heroism. People are not necessarily rich in happiness or in hope, because they live in more or less luxury of the material comforts and privileges of life. There is just as much need of the ministry of higher ideals to the comfortable as to the uncomfortable, to the intelligent as to the ignorant, to those who are reaching forward after truth and progress as to those who are receding from them. There is a vast amount of enthusiasm in the world over helping the unfortunate and defective and degraded classes, and so far as this zeal is genuine and discreet, it is to be commended; but the righteous as well as the sinner, the moral as well as the immoral, the refined as well as the rude, are not altogether unworthy some degree of both private and public consideration.

Unfailing thoughtfulness of others in all those trifles that make up daily contact in daily life, sweetness of spirit, the exhilaration of gladness and of joy, and that exaltation of feeling which is the inevitable result of mental peace and loving thought—these make up the World Beautiful, in which each one may live as in an atmosphere always attending his presence.

Like the kingdom of heaven, the World Beautiful is within; and it is not only a privilege, but an absolute duty, so to live that we are always in its atmosphere. Happiness, like health, is the normal state; and when this is not felt, the cause should be looked for, just as in illness the causes should be scrutinized and removed. Live in the sweet, sunny atmosphere of serenity and light and exaltation—in that love and loveliness that creates the World Beautiful.

Here also are some characteristic extracts which will enable our readers better to appreciate the merits of this fine little work:

All men who have been greatest have been in closest touch with life. Shakespeare, Michael Angelo, Dante, Goethe, are among those whose names will readily recur as the greatest creative artists, who, nevertheless, lived in touch with the world and drew from it such

suggestiveness and insight that when the higher vision dawned on them they were able to relate it to the human need.

Life is a fine art; it is the supreme consummation of all the arts, the final finish and flower. Achievements are not the results only, nor even chiefly, of conscious labor; they spring triumphant from the power of thought brought to bear upon the elements out of which success springs. We all remember the legend of Friar Jerome and the Beautiful Book, how, when the monk left his work on the richly illuminated missal to answer the call of human needs, he found, on his return, that an angel had stood at his desk and wrought at the task all the time he had been absent.

The legend is typical of life. The painter leaves his canvas or his clay, or the poet leaves his poem, to fulfil claims that press upon him from humanity; and lo! the angel presence is there, and in some way we cannot explain the miracle is wrought. But it can only be wrought for those who keep their atmosphere magnetic with love and faith, for this is the only atmosphere into which spiritual force can enter and assert its power. Even the work of Christ Himself was subject to conditions. "And he did not many mighty works there because of their unbelief," we read. "*Because of their unbelief,*"—therein lies the significance. Even Jesus could not work in an atmosphere rendered negative by want of faith. Spiritual power, like electricity, must work through the conditions that conduct it.

Humanity is already on the very threshold of its higher development. We stand on the brink of such untold joys and deeper satisfactions that there is no room for repining or regret. Mental and psychic power is beginning to assert its potent sway. We are to live in enthusiasm and exaltation. In this new state we shall realize the transformation effected by this liberation of energy.

Now the jars and discords come mostly from without; the harmony and sweetness must first be found within. If one is conscious of a fretful and discordant state, let him seek entire solitude, if only for a moment. Then call up the spiritual forces. Take a strong stand in the affirmative. "I and my Father are one." That is not merely a phrase of rhetoric or an assertion that Jesus alone could make. We may all make it. "I and my Father are one." He is the vine; we the branches. Demand to be taken into the true life, into one's own life. Do not merely *desire* to be at peace with all, to love all, but affirm that you are so. The love of God and all His creatures will set toward you till you are upborne on the current of divine magnetism.

"His strength was as the strength of ten
Because his heart was pure,"

writes the poet of Sir Galahad. Therein lies the true philosophy. The latter line explains *why* he had the tenfold strength. All life is truly such, only as it exists in harmony with its environment. We are now entering into the spiritual age—a fact that is just as true statistically as was that of the stone age or of the iron age. We have lived through the ages where the physical and then the intellectual powers were those most in harmony with the environment of the time. Now the environment is spiritual, and the spiritual faculties must be those developed. It is the age of supernaturalism, one may say, if we may so call that law just higher than the ordinary and familiar one, and quite as natural on its own plane. The supernatural, after all, is merely that the higher has taken the place of the lower. Emerson said, fifty years ago: "Our painful labors are un-

necessary; there is a better way." Now we are coming into the actual knowledge of that better way. The soul that can hold itself in direct and responsive relation to the Infinite Love will command undreamed-of potency. It will at once enter on the true enlargement of life.

From these selections it will be seen that "The World Beautiful" is a deeply spiritual little work, a volume which will prove helpful to many a thinking soul who is wellnigh fainting by the wayside for the want of draughts of that spirit which giveth life.

B. O. FLOWER.

THE NEW STANDARD DICTIONARY.*

Probably the most important literary achievement of recent years is found in the publication of the New Standard Dictionary of the English Language. For more than five years over two hundred and fifty eminent scholars and specialists have been busily engaged in preparing and perfecting this work, which, in my judgment, stands without a peer among dictionaries of our language. The Standard contains seventy-five thousand more terms than the voluminous Century and more than one hundred and seventy-five thousand more terms than any other English dictionary.

A short time since, in writing a paper on Florida, I had occasion to look up the word *kumquat*; the International and other dictionaries at hand failed to give the term, but in this new work I readily found it; this is merely one instance out of several where I have had occasion to look up words which were only found in the New Standard. The student looks in vain through all general dictionaries in the English language until he comes to the Standard for such words as *appendicitis*, *criminology*, *mafia*, *linotype* and scores upon scores of other terms which have recently come into general use.

But the excellence of this work is everywhere evinced, and nowhere so markedly as in the rare judgment and precision displayed by the editors in their definitions and explanatory terms. A dictionary might be great in bulk, it might eclipse all other works in the number of terms employed, and yet be of little value to the student in comparison to other works, but the excellence of the Standard is most marked at the points where the discriminating lexicographer is most exacting. The admirable methods employed to give the reader the exact pronunciation of a word is another point of special excellence in this work.

It is a genuine pleasure to be able to speak thus highly of a literary achievement accomplished by our countrymen. And without desir-

*"The Standard Dictionary of the English Language." I. R. Funk, D. D., Editor-in-chief, Francis A. Marsh, LL. D., L. H. D., Consulting Editor, J. D. Champlain, M. A., Arthur E. Bostwick, Ph. D., Rossiter Johnson, Ph. D., LL. D., Associate Editors. Assisted by two hundred and forty-seven Editors and specialists. In one volume, half Russia \$12, full Russia \$14; two volumes, half Russia \$15, full Russia \$17. Funk & Wagnalls, New York.

ing to disparage the excellent Century, the International, or Worcester's, I feel it is simple justice to the Standard to say that in this case the latest is unquestionably the best dictionary of the English language.

B. O. FLOWER.

KERCHIEFS TO HUNT SOULS.*

This a remarkably clever and interesting realistic novel with a purpose. It gives the life history of a young woman, or rather—she being but two-and-thirty or thereabouts when the last chapter leaves her—a portion of her life history. She herself appears to believe that her life is virtually ended, but she will realize her error in time, and discover that the best part of it has yet to be lived.

The story has one heroine and two heroes. The heroine, a young Canadian woman rejoicing in the pleasing appellation of Dorothy Pembroke, was "of medium height, slight and delicately formed, small head, low forehead, dark-brown hair worn high, straight nose, small, determined mouth. In repose she was pretty, animated she was superb. It was her eyes, people said, made the difference, and at the same time many did not admire them. They were blue framed in black, not only by the long, curling lashes, but by the blue veins which came prominently to the surface on the under lid extending back to the temples; not what the French call *cernés*, and we sometimes term 'set with dirty fingers,' but something utterly indefinable. People never knew how to interpret those eyes. They were naturally almond-shaped, and Dorothy commonly looked out of them sideways, but if she did not understand the question at issue, or wished to reprove, she raised her lids and seemed to be looking you through and through with two round, inquiring orbs that revealed nothing but wonder on the part of the possessor."

It may be remarked, in passing, that Dorothy by no means possessed a monopoly of this peculiar gaze, which, under the name of "the baby stare," was, a few years ago, much affected by a certain order of young women. In the case of these, however, for the most part, it was a cult, whereas with Dorothy it seems to have been a natural gift, and few girls have been endowed with it in equal plenitude.

It is hardly necessary to add that Dorothy, in common with most of the heroines of women's novels, was "like a highly strung musical instrument, responsive to every touch."

Of the two heroes, one, Harry Alexander, is an Englishman of ample means, a widower past his first youth, with a young daughter. The other is a young Parisian painter.

The personality of the heroine being such as is above described,

*"Kerchiefs to Hunt Souls," a Novel, by M. Amelia Fytche. Cloth \$1.25, paper 50 cents. Arena Publishing Company, Boston, Mass.

It is needless to say that both the heroes are either in love with her or want to marry her; that is to say, to particularize, the Englishman wants to marry her, but is not in love with her; while the Frenchman is in love with her, but does not want to marry her.

At the outset of the story Dorothy is the principal of a young ladies' boarding school in a small town in Nova Scotia. Her father is an Anglican clergyman, who, a few years after the death of his wife, Dorothy's mother, presented to Dorothy a stepmother of about her own age. His justly indignant daughter thereupon found it convenient to forego the shelter of the paternal roof, and to undertake the struggle for existence alone and unaided. After five years of teaching Dorothy has so far succeeded as to have established herself in a very cosy, not to say luxurious, sanctum, of which a very enticing description is given. Here her one particular friend and most welcome visitor is Harry Alexander, who has left England in order to withdraw his daughter, Hilda, a healthy young girl, from the influence of a dipsomaniac mother. This woman he had married in his hot youth in a fit of romantic passion, contrary to the wishes of his parents. After the birth of Hilda, the mother had given way to her inherited passion for alcohol; her second child, in consequence, "God mercifully recalled almost as soon as given"; and her third became a hopeless idiot, and had to be sent to an asylum.

Like many another novel by the new woman, then, the present specimen has its problems in heredity and physiology, and its "pathologic moments." Novelists with a new idea are a good deal like children with a new toy; they run it to death for a time, become wearied of it, and then cast it aside in favor of something more up-to-date. In this way, for some years past the world has been deluged with novels of theosophy, reincarnation, spiritualism, Christian Scientism, hypnotism, psychism, occultism, and other "isms" generally. The subjects, however, specially affected by advanced women, who, through the influence of works of *fiction*, are going to regenerate the world in a few weeks, are heredity and pathology. The phase is a passing one. The world of novel readers will soon weary of such subjects; and, the demand ceasing, the supply will cease with it. This, by the way of parenthesis.

Harry, being left a widower, and effectually cured of all romance and passion, presses his peculiar suit upon Dorothy with persistence, if not with ardor, candidly telling her that he does not love her, and that passion is played out so far as he is concerned, but pointing out the suitability of their marriage for stirpicultural reasons, which he urges—not forgetting an incidental allusion to "horse-raising"—with an engaging frankness almost matching that displayed by Miss Gallia Hamesthwaite towards her two lovers in Miss Dowie's clever but extremely unconventional novel.

But, Dorothy, though herself a good deal of the new woman, is sufficiently old-fashioned and romantic to desire to be loved "pas-

sionately," "to distraction"; to have a lover who will "go through fire and water" for her sake. "Her passionate nature yearned for something more than friendship." She lorged for love so much that she sometimes thought she would willingly, Faust-like, barter her soul for it. Needless to say, therefore, that she will have none of Alexander's proffered friendship and lukewarm affection. Masculine affection, to come up to the Dorothy standard, must be, not lukewarm, but red-hot. The language is not hers, but the sentiment is.

And so it comes about that, for no particular reason that the reader can discern, unless it be that she is tired of the monotony of her existence and wishes to see more of the world, or perhaps partly also a trifle weary of Harry's lectures on stirpiculture and "marriages or reason *vs.* marriages of love," she sells off all her belongings and starts for Paris, hoping to make her way there as an English governess; hoping also, possibly, that the yearning of her passionate nature for something more than friendship may at last be appeased. This venture reminds one of a picture which appeared in *Punch* some years ago, of a housemaid who appeared before her mistress one morning and told her she was sorry that she had to leave, but that she was going to get married. "Law! Jane," said her mistress, "I didn't know you had a beau." "No, ma'am," replied the girl, "but I'm in that 'appy frame of mind that I am ready to accept the first suitable one that hoffers." Possibly it was a similar condition of mental exhilaration that induced Dorothy to give up her school, and start off on her quixotic expedition to Paris.

The rest of the story, constituting about five-sixths of the whole, passes mostly in Paris, and we have a strikingly realistic description of sundry phases of life in that many-hued metropolis, including glimpses of *la vie Bohème* in the Quartier Latin, and a vivid account of the trials of a young and beautiful English-speaking girl, and of her struggles to make headway against adverse circumstances, and to avoid the many snares and pitfalls laid for her unwary feet, in that gay but proverbially wicked city.

Here Dorothy speedily meets the other hero, Count Gaston de Gallerand, a young painter, with genius but without money, who picks her up on the street and straightway proceeds to make love to her in pretty much the same style that he would to a *cocotte* or a *nymphe du pave*. She scarcely seems to feel that this sort of thing is an insult, and by their third or fourth accidental meeting the count is consequently so far emboldened as to ask her to become his mistress. Then she gets real mad, though her wrath is by no means so terrible as to deter him from continuing to pursue her at every opportunity which offers itself or which he can make. The man, though by birth and in manner a gentleman, is by nature a cad, a fact to which Dorothy is of course blind, for, as Thackeray has told us, women have a constitutional incapacity for perceiving the innate difference between a cad and a gentleman.

After long and fruitless efforts to obtain a position, and when on the verge of despair, Dorothy at last finds a home with the Princess Nesvitsky, as teacher to her youthful son. The princess, a Frenchwoman who in her younger days had been a great opera singer, proves a true friend, and treats Dorothy almost as if she were her own daughter. The count happens to be a friend of the princess, and takes full advantage of the opportunity to further his designs against Dorothy. It is not precisely a case of "the villain still pursued her," but it makes a close approach to that well-known situation.

After a year of easy work and plenty of rest and amusement, however, circumstances which it would be unfair to the reader to disclose compel Dorothy to leave her pleasant home and to face once more the pitiless world of Paris in order to gain a livelihood. Pending the getting of a position she takes up her abode in an "English Home," of which and of its inmates there is a very clever and caustic description. The mode in which it is run, and the mock charity of the amateur philanthropists and self-righteous pious folk who run it, and who preach to the inmates as though poverty were a crime, have their counterparts in institutions nearer home—for instance, if all is true that is alleged, the Margaret Louise Home in New York.

The count continues his attentions to or persecution of Dorothy, and that susceptible young woman gets into a state of bewilderment as to whether, in case he should actually offer marriage, she shall accept or not. It is a case of "she will and she won't." Whether he does eventually offer marriage, what the outcome of the affair between them is, and what is the nature of the sensational and exciting dénouement, which approaches within measurable distance of murder, the reader must be left to ascertain for himself by a perusal of this extremely entertaining story. Suffice it to promise that he will find it a very agreeable task. He must also be left to discover the purpose of the story, a mere hint being dropped that he will find it similar to that of Tolstoï's "Kreutzer Sonata."

The strongest points of the book are the character-drawing, which, except in one instance, is remarkably strong and lifelike, and the conversations, which are exceedingly natural and brilliant, though the authoress, we regret to see, has followed the bad example set by Mr. Du Maurier in "Trilby," and reported them largely in the French language. If this evil fashion is copied and improved upon, the time may come when we shall have polyglot novels written in English, French, Italian, Spanish, and German in varying proportions, with scraps of Latin and Greek thrown in, and the unfortunate reader, when deciphering them, will be obliged to have half-a-dozen lexicons at his elbow. Dialect, especially negro dialect, is a weariness to the flesh, heaven knows! but the copious injection of a foreign language into a novel which purports to be and ought to be written in English, is an even worse inflection.

The heroine, Dorothy, is a charming girl, a flesh-and-blood reality,

none the less so because she does become slightly demoralized in the intoxicating air of Paris. She has a pretty wit, too, as well as a pretty face, and occasionally gets off a striking epigram, such as this: "The dominant idea of to-day seems to be neither to realize the ideal nor to idealize the real, but to materialize everything." It is somewhat surprising, though, that a young woman who allows herself so much latitude in her own conduct, should manifest so much horror at the nude in art. Perhaps it is a case of compounding for the sins she is inclined to. Or possibly the author is simply using her creation as a mouthpiece for her own ideas, because had Dorothy herself been really so straightlaced, she would naturally have refrained from the indelicacy of discussing such a subject with a decidedly fast young man—a Frenchman at that—and an absolutely hopeless case so far as conversion to her views was concerned, so that the discussion was perfectly gratuitous on her part.

Novelists who inveigh against the nude in painting and sculpture frequently lapse into a curious inconsistency. They forget that there is a nudity of the soul as well as a nudity of the body, and that if the latter be indecent, the former must be as much more so as the soul is more sacred than the body. For, after all, indecency exists not in the body, but in the mind, otherwise the Creator Himself would be open to the reproach for sending us into the world without any clothes on. Now, the author of the present work "lays bare" the inmost soul of one of her characters—Alice Jeffreys—in such ruthless fashion that not a rag is left to cover its nakedness. If this is a permissible thing for the literary artist, the corresponding procedure is equally permissible for the painter. Moreover, the painter obtains his model's permission beforehand, and pays her for the privilege of painting her; whereas the literary artist will make "a study from the nude" from her "model" without so much as a "by your leave," and with not the remotest idea of compensation. One would like to get the opinion on this subject of the young woman who, without her knowledge, has been used as a model "for the altogether," for presentment in stark, staring nudity of soul, in the case of Alice Jeffreys.

Alice is a clever, sharp-tongued, and quick-tempered, but warm-hearted young English or Irish governess, with whom Dorothy becomes acquainted in the English Home in Paris. The girl has become soured by the hardships of life, and she delivers her opinions on people and things in a very outspoken fashion, and in extremely plain and unvarnished language; and she also in the frankest manner unburdens herself of her own feelings and desires. She is an apt illustration of the almost inevitable coarsening and vulgarization which even an educated young woman undergoes through knocking round the world alone in search of the nimble and evasive dollar. "I am governessing," she says, "though I do not disdain turning my hand to whatever turns up." "The *mont-de-piété* is the best friend I have in the world, and at times I have been so low that I have had

nothing to take there; all the books and clothes I had, except those on my back, were in pawn." In the maelstrom of Paris she of course comes to grief, but her story is a pathetic one.

The Count de Gallerand, the real hero of the book, is as strongly drawn—apparently from life—as Dorothy herself. Another admirably drawn character is Miss Sally Brown, a youthful and red-haired member of the shoddy plutocracy of Chicago whom Dorothy meets on board the steamer on her way to Europe, and whom she frequently comes in contact with in Paris. Though fast and vulgar, Sally is decidedly amusing and "up-to-date" in her smart Western fashion. There are a number of minor characters, all of whom are happily sketched and individualized.

The one failure in character-drawing is Harry Alexander. He is a specimen of that impossible creature, a woman's man. He is a poor stick, a thing of wood. Like Banquo's ghost his blood is cold, his eyes are without speculation, and his bones are marrowless—especially his backbone. It is quite in accordance with the fitness of things that so prosaic a creature should discuss a stanza of Byron's poetry as though he were dealing with a scientific treatise on sociology.

A first novel could hardly be expected to be free from blemishes, and Miss Fytche has not been able to avoid a few. One or two have already been noted, and a final specimen may be here given. To novelists in general legal matters are commonly a stumbling-block, and this author is no exception to the rule. She is in error in assuming that a marriage between a Frenchman and a foreigner, solemnized in a foreign country, is necessarily illegal in France; and she is also wrong in supposing that a Frenchman over thirty cannot legally marry without the consent of his parents or surviving parent.

The author unconsciously manifests that partiality for old-world titles which seems to be so common a weakness among presumably democratic American young women. Dorothy, the comparatively humble Canadian governess, is provided with a noble aunt in England in the person of Lady Vincent; she has a princess for a patroness in Paris; one of her lovers is a count, of the old *noblesse*; and the other becomes, through his elder brother obligingly getting killed by being thrown from his horse in the hunting field, Sir Harry Alexander, baronet, and also an M. P., no doubt as a reward for his immaculate virtue. If, therefore, being surrounded by people of quality is a help to a person to get "in the swim," a young woman of Dorothy's personal graces and gifts should have been able to paddle therewith the ease of the proverbial duck. It is to be feared that she did not take proper advantage of her opportunities.

Be this as it may, however, her creator may be heartily congratulated on having produced an exceptionally brilliant novel, such as will make every one of her readers wish to hear from her again. The title is both striking and appropriate, as a glance at Ezekiel xiii: 18-21, will show.

FREDERICK T. JONES.

THE WORLD OF BOOKS.

A volume has recently appeared published in Mr. James H. West's admirable "Life Series" entitled "A Child of Nature," written by Rev. Marion D. Shutter, author of "Wit and Humor of the Bible," "Justice and Mercy," and well known to our readers as an essayist and thinker of exceptional ability. This little volume ought to be in the hands of every parent and teacher in the land, as Dr. Shutter has grasped in a notable way the soul of the new educational methods, and in the five chapters of this volume he employs them in a most striking manner. Thus, for example, in the first chapter, "A Wayside Prophet," our author takes a clover blossom, and in a most entertaining and instructive manner discusses this little flower in a way which cannot fail to prove very helpful. The child who reads or hears read this chapter will see in the clover a new world of suggestive thought whenever he chances to see the blossom, and this knowledge will necessarily yield pleasure and suggest new ideas. In like manner Dr. Shutter discusses "The Joy in Harvest," "Monuments of the Leaves," "The Mission of the Snow-Flake" and "Down to the Lake." In his essay on "Monuments of the Leaves" there is a paragraph with which I do not agree with the author,—it runs as follows:

I know not why writers or preachers should ever sound a mournful note. People have burdens enough to bear without having additional ones laid upon them by the book or paper they take up, or by the Sunday sermon. The business man who, over the printed page, or in his pew on Sunday, finds himself calculating how to meet obligations that run into thousands when he has only hundreds in the bank, needs nothing to deepen the shadows about him. The woman who gets a spare hour from her household cares, who is anxious how to feed several hungry little mouths and keep worn garments in proper repair, does

not need to be told that life is a vale of tears.

Now all this is comforting to the millionaire usurers and acquirers of wealth. It is exactly what they want preached, and while I hold that there is no excuse for exciting the discontent or arousing the antagonism of the poor, if it be not to awaken that which is noblest in them, and to make them see and feel that *injustice and oppression are debasing, and that contentment with anything less than justice is essentially degrading*, still I believe that nothing to-day is more necessary than discontent. "There is what philosophers term *noble discontent*," and at a crisis like the present it is the duty of the high-minded clergyman, essayist, editor, and indeed everyone, to cry out and spare not. We are in the presence of great and perilous crises due to unjust social conditions, and it is our duty to awaken the people before their supreme opportunity passes, and weary generations of slavery and degradation come as a result of man's treason to his divine trust. No, it is no time to-day for the clergyman to speak smooth things.

But, with this exception, the little volume in question is a most admirable work, and deserves wide circulation. It is neatly bound in cloth, containing 112 pages, and sells at the remarkably low price of fifty cents a copy. (James H. West, 174 High Street, Boston.)

Speaking of Mr. West's "Life Series" reminds me of two other works of superior excellence, uniform in binding and general make-up with the works which he has published. One is entitled "In Love with Love," and is from the pen of Mr. West. The other bears the title of "As Natural as Life," and is written by Rev. Charles G. Ames.

• BOOKS •

From the press of the Arena Publishing Company.

THE ARENA PUBLISHING CO.'S LIST OF NEW AND FORTHCOMING BOOKS.

THE HEART OF OLD HICKORY, AND OTHER STORIES OF TENNESSEE.

Ready October 25.

By **WILL ALLEN DROMGOOLE.**

Cloth, \$1.25; paper, 50 cents.

I take great pleasure in announcing that the *Arena Publishing Company* has in press a book of short stories by the popular Tennessee author, Will Allen Dromgoole, entitled "The Heart of Old Hickory, And Other Stories of Tennessee," embracing eight stories, as follows:

- | | |
|------------------------------------|-------------------------------------|
| 1. The Heart of Old Hickory. | 5. Rags. |
| 2. Fiddling His Way to Fame. | 6. The Heart of the Woods. |
| 3. A Wonderful Experience Meeting. | 7. Old Logan's Courtship. |
| 4. Who Broke Up de Meetin'? | 8. Christmas at the Corner Grocery. |

The work, which will be brought out in a handsome style, will contain a frontispiece of Miss Dromgoole from her latest photograph.

POLITICS AND PATRIOTISM.

Ready in November.

By **F. W. SCHULTZ.**

Cloth, \$1.25; paper, 50 cents.

This book should be read and pondered by all who desire to be well informed in the literature of the day that has for its aim a more intelligent grasp, on the part of the people, of the corruption in politics that thwarts the endeavors of reformers. The evils of the present system are set forth and remedies suggested. If people at large were possessed of the facts presented by the author, without doubt rings and bosses would be rapidly eliminated from our political system.

For sale by all booksellers. Sent postpaid on receipt of the price.

Copley Square.

Arena Publishing Co., Boston, Mass.

Both of these books are inspiring and suggestive. They are works which deserve wide circulation. Mr. West discusses Transfigurations, Serenity, True Greatness, and Our Other Selves. The volume contains no page which is not luminous with the high new thought of that better civilization which is to redeem the world. It is a noble little volume and will help all spiritually minded men and women. Much the same can be said of Dr. Ames' work. In it he treats of Self-Preservation, Heart-Ache and Heart's-ease, and Numbering our Days. His work is exalted and fine. It will tend to elevate and give one a better command over self. These three little works, which are uniform and sell for fifty cents a volume, bound in cloth, should prove very popular among thoughtful and spiritually minded men and women.

The Arena Publishing Company has just issued the tenth edition of Helen H. Gardener's "A Thoughtless Yes," and the fourth edition of "Pushed by Unseen Hands." These two admirable and handsome volumes of short stories as now published will make beautiful gifts, and certainly merit a place in the libraries of thoughtful people. "A Thoughtless Yes" contains a late portrait of the gifted author, and in it are found nine strong and vital stories, many of them dealing with great sociological problems in a suggestive but not a preachy manner. "Pushed by Unseen Hands" is in my judgment one of the best volumes of short stories which has appeared in recent years. Its frontispiece in the cloth edition is made from a drawing by Kenyon Cox, and represents humanity embodied in a stalwart man, with staff in hand being pushed by numerous hands which are not visible to the figure.

The volume deals, as the title indicates, with the unseen forces which so largely mould, shape and to a degree influence all our lives, Heredity, Prenatal and Post-natal Influences and the subtle power which comes from the psychical realm, and which has

only during recent years been studied in a scientific manner, also various social conditions of the present time, which sweep individuals hither and thither. The sketches are for the most part based on facts, and bear much the same relation to the special province of research to which they relate, which the elder Dumas' historical works bear to French literature. Take for example the first story in "Pushed by Unseen Hands," entitled "An Echo from Shiloh." Here is a most fascinating psychical sketch, but it is more than this. It is a narration of facts as related by a creditable and sober minded soldier, and really belongs more to the department of psychical research than to fiction. These two admirable volumes merit a large circulation, because they are strong, clear, concise, and possess an educational value apart from their entertaining character. (Price, per volume, cloth \$1, paper 50 cents.)

"The Passing of Alix" is a psychical novel which will appeal to a large class of persons who are interested in modern occultism. The author has written a clever and interesting story, and in it has interwoven the psychical views of a constantly growing school of advanced thinkers who seem to hold, as does the author of "The Dream Child," to much in the philosophy of Oriental occultism while maintaining not a little of the philosophy of modern spiritualism. It will appeal very strongly to a large number in our society life of to-day, who are interested in psychical and occult matters, and will I think enjoy a large sale. (Cloth \$1.25, paper 50 cents. Arena Publishing Company.)

I have long desired to notice *Borderland*, which is in many respects the best quarterly now published for popular reading devoted to psychical science and allied research. Perhaps I cannot do better than to quote the following notice of this quarterly from the August *Review of Reviews*, of London, England:

BOOKS

From the press of the Arena Publishing Company.

POLITICS FOR PRUDENT PEOPLE.

Ready in October.

By **SLACK WORTHINGTON.**

Cloth, \$1.25; paper, 50 cents.

This book is a revision and abridgment with important alterations of a work on Phonocracy which the author published several years ago. The author aims to establish the propositions that "mankind can be substantially benefited only by the increased production and conservation of wealth"; that "wealth is necessary to the progress of civilization"; and that "mankind is benefited by wealth, if it be reinvested and not consumed, whosoever owns it." The subjects of taxation, franchise, currency, and the powers of the Federal Government receive thoughtful treatment. The book is a substantial contribution to the literature that deals with legislative and governmental problems.

NICODEMUS.

An appropriate gift book.

By **GRACE SHAW DUFF.**

Extra cloth, 75 cents.

A short poem in which Nicodemus describes the impression made upon him by Jesus on "that last great day of the feast; when the golden glory of a rising sun decked roof and dome, and edged with lustrous line the gently swaying palms." Of the effect of the words of Jesus he says:

"When He spoke, his words
And voice seemed fitted parts of some great psalm."

And of His look:

"But as He turned
I looked again into His eyes, and in
Their depths my soul met His — and then I knew
In very truth — He was the Son of God."

BEAUTY FOR ASHES.

Ready in October.

By **KATE CLARK BROWN.**

Cloth, 75 cents; paper 25 cents.

"What becomes of the souls that do not pass through the 'pearly gates?'" This question is as old as religion. Human reason has not found a satisfactory answer, and probably most people think the question unanswerable by man; and yet men will speculate as they always have speculated upon this mystery. Our author offers a speculative solution of this profoundly mysterious problem in a story which contains passages of much pathos and dramatic power. And many a reader will be glad to be indebted to the author for an hour agreeably spent.

For sale by all booksellers. Sent postpaid on receipt of the price.

Copley Square.

Arena Publishing Co., Boston, Mass.

THE WORLD OF BOOKS.

The current number of *Borderland* contains several articles of more than usual interest. Catholics and Protestants as well as medical men will find the articles describing the cures at St. Winifride's Well, by Miss X. and Dr. Green, well worthy of their attention. If St. Winifride's Well had been in some continental country, its cures would have been talked of throughout Europe. As it is in Wales, the general public usually ignores this wonder-working-shrine. Both Miss X. and Dr. Green are disposed to attribute the cures to the influence of suggestion. Another feature of the number is a summary of a rather remarkable symposium on "Why I Believe in Immortality," which has been held in the American papers. Prof. Max Müller, Cardinal Gibbons, Prof. Briggs and Prof. Elliot Coues discuss the matter from various points of view. W. T. Stead states the argument for believing not so much in immortality, as in the persistence of the individual after death from the point of view of experiment in *Borderland*. The paper which contains the most startling statements is the interview with a London city merchant, who for the last half dozen years has never undertaken any important step without consulting the stars. He says he has spent literally thousands of pounds in fees to astrologers, and is quite confident he has got his money's worth many times over. Contrary to what is almost the universal experience of experimentalists in this mysterious but fascinating realm, he maintains that he has never been misled, and that times innumerable he has been prevented making a blunder, and been directed as to how to avoid disaster by Horary Astrology. The interview is a very curious illustration of the persistence with which this belief possesses the human mind. At the present date no Burman would take any important step in life without consulting the stars, but it is rather odd to find a man carrying on business in the city and in the provinces who has so robust a faith in our power to consult the stars. The astrologer who has thus beaten the record is Mr. Richard Bland, 31 Francis Street, Hull. Among the other weighty articles in this number are Mr. Maitland's "What is Esoteric Christianity?" and Dr. Franz Hartmann sums up what he thinks of "Theosophy and Theosophists." The "Gallery of Borderlanders" contains a character sketch of Mrs. Besant.

Borderland is published by Mr. Stead. The price per copy is 6d. Office of

publication 125 Fleet St., E. C., London, England.

The gifted Boston poet, essayist and journalist, Lillian Whiting, in her weekly letter to the New Orleans *Times Democrat*, contributes the following appreciative tribute to "Gerald Massey, Poet, Prophet, Mystic," which appeared in the issue of the *Times Democrat* of Sept. 1:

Speaking of Labor Day, reminds me of a book that cannot fail to awaken wide responsive interest at this time—the Life of Gerald Massey, by Mr. B. O. Flower, the Editor of the *ARENA*. This is a book that peculiarly appeals to all interested—not only in the questions of the day, but in the trend of progress. "Gerald Massey, Poet, Prophet and Mystic," is the title of Mr. Flower's book, beautifully bound in pale green and gold, with a portrait of Gerald Massey as the frontispiece, and illustrations by Laura Lee. All who have at heart the interest of the brotherhood of humanity will prize this study of one who was an early leader in this higher gospel of life. There is a significance in its being given by Mr. Flower, who stands certainly in this present time as the knight—*sans peur, sans reproche*—on behalf of justice to the people. This "Gerald Massey" is Mr. Flower's fourth work. Preceding it are "The New Time; A Plea for the Union of the Moral Forces for Freedom and Progress," "Lessons Learned from Other Lives" (a book of short biographies), and "Civilization's Inferno; or, Studies in the Social Cellar." In all his work Mr. Flower's profound sympathy with the difficulties of the poor, the untaught and the undeveloped is impressively felt, as is, too, his theory of the better social state.

Of Gerald Massey Mr. Flower truly says that he "deserves far more from the hands of those who love justice, freedom and truth than he has ever received." Mr. Flower adds that he quotes freely from Mr. Massey, as he is persuaded that "in order to know the true self or the spiritual ego of an individual we must see his soul in action, see him battling with injustice or error, when the profound depths of his being are stirred by some high and saving truth; for then is revealed the spirit unconscious for the moment of the fetters of environment or the trammels of artificiality which surround us all. . . . This revelation of the higher self is very marked in the noblest lines

BOOKS

From the press of the Arena Publishing Company.

A JOURNEY TO VENUS.

By **GUSTAVUS W. POPE.**

Cloth, \$1.50; paper, 50 cents.

This romance, by a writer who may well be called the American Jules Verne, gives a most entertaining and exciting account of a trip, by a combined party of Terrestrials and inhabitants of the planet Mars, to the planet Venus by means of the "ethervolt," which enables them to span the interplanetary spaces at a speed far greater than that of the earth in its orbit. The exploration of Venus which the party makes is full of exciting adventures, hairbreadth escapes, and perilous vicissitudes, among primeval monsters and semi-human creatures, the episodes following each other in such breathless succession that the interest of the reader never flags. A vein of humor runs through the book, which makes it as amusing as it is exciting. The author has produced a work which will take a high, if not the highest, place among those of its kind. Neither Jules Verne nor Rider Haggard ever wrote anything better.

The book is highly illustrated.

PUSHED BY UNSEEN HANDS.

By **HELEN H. GARDNER.**

Cloth, \$1.00; paper, 50 cents.

The fourth edition is now ready.

Must add to her already enviable reputation.—*Boston Traveller.*

The book is clever, dramatic, and in a literary sense has much merit.—*New York Times.*

Fascinating to the imagination.—*New Orleans Picayune.*

The perusal of one [story] seduces to the perusal of all.—*The News, Detroit, Mich.*

PILATE'S QUERY.

By **S. C. CLARK.**

Cloth, \$1.25; paper, 50 cents.

This is one of the strongest and most convincing books, setting forth the claims and the data of Spiritualism, ever written. The work is put in the form of a novel, and it portrays the soul history of a young man and his wife, with whose marriage the story commences. The title of the book is taken from the New Testament, Pilate's famous question, "What is Truth?" The husband is a doubter and investigator in religious matters, while his wife is an orthodox believer in Episcopalianism; and this difference of opinion leads him to investigate, to find out for himself "What is truth." He examines Theosophy, Unitarianism, and Spiritualism, and finally his reason leads him to become a convert to Spiritualism. Their religious differences lead to some estrangement and finally to a quasi-separation between husband and wife, and the rest of the story is devoted to showing how they became reconciled and found happiness in the consolation of the same religion. This part of the book is very strongly and beautifully written and exhibits the claims of Spiritualism with a force and lucidity with which they have seldom been presented.

For sale by all booksellers. Sent postpaid on receipt of the price.

Copley Square.

Arena Publishing Co., Boston, Mass.

of a true poet." Mr. Flower rightly believes that the "noble ideals" of Gerald Massey, "his passionate appeals for justice, his prophetic glimpse of the coming day, would serve to awaken some sleeping souls, while they would strengthen others in their purpose to consecrate life's best endeavors to the cause of earth's miseries and the diffusion of light."

In Massey Mr. Flower finds less intuitive perception than in Whittier, but this is balanced by his passion for truth. He sees in Gerald Massey a poet of the common life who has revealed new beauties; a fearless truth-seeker, and a true prophet of freedom, fraternity and justice. Too much stress can hardly be laid, it would seem to me, on one great truth expressed by Mr. Flower in these words:

"While the wreath of fame has been placed by conservatism on the brows of many whose empty rhymes have conformed to the dilettante standard of 'art for art's sake,' these poets have quietly sung courage, hope and love into the hearts of the people, luring them unconsciously to higher altitudes of spirituality."

Gerald Massey was born in Hertfordshire, Eng., in 1828; as a child he was placed in a factory to labor, and of his childhood Ruskin—who deeply appreciated him—once said to him in a letter: "Your education was a terrible one, but mine was far worse"—the one having been the child of extreme poverty, the other of pampered wealth.

Mr. Flower points out how the value of knowledge is learned from deprivations, and that in the case of Massey his mind "became a storehouse of knowledge rather than a sieve," and he adds: "An overmastering determination to possess the truth and an unflinching loyalty to what he conceived to be right have been marked characteristics of the poet's life. In him we have a curious combination. He is one of the most graceful and charming lyric poets England has given the world. He is also a seer and philosopher, a mystic and scientific student, a prophet and reformer, while all his work reflects simplicity and purity of life inspired by his high ethical code and lofty faith. For years he has experienced remarkable psychic phenomena within his own home circle. To him have been given tests and evidences which have convinced him beyond all peradventure of doubt that his loved ones who have passed from view are around him in his daily life."

Mr. Flower gives a most intimate and fine interpretation of the man, the poet, the prophet, and the book is

simply one alive and thrilling with twentieth century thought.

This volume is richly gotten up, is printed on heavy paper in large type. The chapter headings are printed in deep red ink, and the frontispiece and illustrations add much to its attractiveness. For a book as handsome and expensive as this, the price (\$1.00) is exceedingly low. It forms a handsome presentation volume for persons interested in the live, progressive, new thought of our times.

Helen Hinsdale Rich's admirable lecture on Madame de Staël has recently been issued in an attractive little pamphlet (Stone & Kimball, Chicago, Ill., price 15 cents). It is a fine, sympathetic study of a remarkable life, and I trust it will some day appear in more enduring form than that of a paper bound pamphlet.

Readers of the ARENA will be sure to want Will Allen Dromgoole's book of short stories which will be on the market by the latter part of October. It will contain eight of the most charming and popular stories of this gifted young Tennessee author. No more appropriate holiday gift could be made than such a volume as "The Heart of Old Hickory and Other Stories of Tennessee," written by the Charles Dickens of the New South.

Roberts Brothers have just issued in two handsome volumes John Galt's "The Annals of the Parish" and "The Ayrshire Legatees." (Price, \$1.25 per volume.) The recent English edition of the select works of this author is thus noticed by the *London Times*:

"Lockhart is not the author of the books you mention," Scott wrote in 1824 to Lady Abercorn; "a Mr. Galt, who has tried literature in several other modes and all unsuccessful, had the merit at length of writing them, and discovering a degree of talent which no one conceived could belong to him." These novels were "The Annals of the Parish" and "The Ayrshire Legatees," with many others. For some reason Galt's novels are being reprinted; Messrs. Blackwood seem to promise most of them; and Galt, an

BOOKS

From the press of the Arena Publishing Company.

A NEW DEPARTURE.

By W. K. M.

Cloth, \$1.25; paper, 50 cents.

A new and important theological work, dealing in an original way with vexed questions in theology and in science. The contents are: Introduction; Interpretation of the Symbols used in the New Testament; The Several Phases of Life; The Creation; The Birth, Resurrection, and Second Coming of Jesus; The Flood; Interpretation of the Book of Revelation.

A THOUGHTLESS YES.

By HELEN H. GARDNER.

Cloth, \$1.00; paper 50 cents.

The tenth edition of Mrs. Gardner's "A Thoughtless Yes" has just been brought out by *The Arena Publishing Co.* This book has already achieved marked success and distinction. In its new and more attractive form (the cover is a beautiful Japanese pattern specially designed for this edition, and the book has an open attractive page), the book will reach a larger public and earn ever-increasing appreciation. Some of the stories deal with the subtle influences and problems of heredity, a subject that the author has made thoroughly her own.

Marked by a quaint philosophy, shrewd, sometimes pungent reflection, each one possesses enough literary merit to make its way and hold its own.—*The New York Tribune.*

Will do considerable to stir up thought and breed "a divine discontent" with vested wrong and entrenched injustice.—*The Boston Transcript.*

Each story is a literary gem.—*San Francisco Call.*

WHICH WAY, SIRS, THE BETTER?

By J. M. MARTIN.

Cloth, 75 cents; paper, 25 cents.

A story founded upon recent occurrences in the industrial world, at Homestead and in the coke regions of Pennsylvania. It gives the story of a great strike at the Beldendale Iron Mills, which culminates in riot and bloodshed. A graphic description is given of the progress of the strike, in which the reader will recognize many of the incidents of the Homestead strike. After the strike is over the proprietor or manager, John Belden, whose history figures largely in the story, resumes operations under a new arrangement with the employees, under which they are to receive a share in the profits in addition to their wages, and so giving them an incentive to produce as much as they can, and to cut down expenses to the lowest point. This is the author's idea of the best way of settling our existing industrial problems.

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Arena Publishing Co., Boston, Mass.

inventive, nomadic Ayrshire man, after wandering from Greenock to the Levant, where he met Byron, after trying trade, the epic, and the drama, published the "Ayrshire Legatees" in 1820. Its success induced him to hunt for a manuscript of his own, written before "Waverly" appeared, and that manuscript he remolded into "Annals of the Parish." This record of a minister's life for fifty years in a rural parish, "improved" by factories, is his masterpiece. The simple, good, kind Mr. Balwhidder draws pictures as accurate, if less poignant, than those which the world admires in "A Window in Thrums." Galt's model was the "Vicar of Wakefield," but a Scotch country parson is a very different being. The study of social development is as valuable as the humor is "dry." The rare pathos is tender, true and unstrained, though Canon Ainger has his doubts about the idiot girl. He is not a Scot, or he might recognize the unalloyed truth of the sketch. "The Ayrshire Legatees" are "swatches" or patterns, of Ayrshire folk visiting London and recording their impressions. Mr. Wallace's designs for Messrs. Blackwood's edition are rather national in character. To this edition Mr. Crockett contributes not so much a criticism as a narrative of his own intellectual adventures among Galt's masterpieces, to borrow a phrase from M. Anatole France. Galt, as Mr. Crockett says, may be forgotten, but he will be remembered, as Lockhart should be remembered for his "Matthew Wald" and "Adam Blair." "Matthew Wald," said Scott, "is nothing but misery from the title page to the finish." It is "good, but powerful," and so it ought to be popular at present. Mr. Crockett's edition contains a useful little memoir of Galt.

These volumes contain a portrait of John Galt, and a carefully prepared memoir of the Scottish author, together with several full page illustrations.

Mr. Harrity, Chairman of the Democratic National Committee, and a gentleman who is thought to be almost as subservient to the dictates of the bank of England as Mr. Cleveland, recently declared, through the columns of the *New York World*, that the silver question would not be a political issue next year, and from the tone of the Wall Street organs and the cuckoo politicians, it is evident the usurer class has

become alarmed at the indignation expressed, by the wrongs endured, and the growing intelligence evinced by the people on the money question, and therefore the money-lending classes of the old world and the new have determined they will sacrifice all else to keep the money issue from becoming paramount. Unfortunately for the bank of England, Wall St., Messrs. Cleveland, Sherman, Carlisle, Wolcott, Harter and Harrity, the people have come to a very different conclusion. The wealth producing millions of America have awakened to the fact that they have long been victimized successfully by intriguing politicians, and that the time has come for them to take a hand in the political problem, irrespective of the party hacks, in order to bring back to their families the gladsome prosperity of the times before the demone-tization of silver.

All books dealing with the money question in a way other than from the selfish standpoint of the usurer class are being eagerly read, and in this connection we wish to call the attention of the public to Mr. Leavitt's work entitled "Our Money Wars," as being a valuable history of American finance since the settlement of the colonies, and in this connection we wish to quote some of the scores upon scores of able criticisms of the new edition of this standard volume which has recently appeared:

New Orleans *Picayune*, May 5, 1895.

This able work is an argument in the form of history, and whatever one may think of the argument, he cannot but be more than pleased with the history, and admire the immense industry which has gathered and collated the enormous mass of facts that are here marshalled in orderly arrangement. This book is not the outcome of hasty work to make a volume that would sell in the present state of the public mind; it is the result of years of study and work, and is in reality a condensation of an Encyclopædia of currency, yet unpublished, which the author has long had in preparation. Mr. Leavitt is not a goldbug, though he believes in sound money, which, he thinks, can only stand on an unshaken national credit. He inclines to the views of the

BOOKS

From the press of the Arena Publishing Company.

THE LAND OF NADA: A Fairy Story.

Ready in October.

By **BONNIE SCOTLAND.**

Cloth, 75 cents; paper, 25 cents.

This fairy story should be examined by those who are in search of a captivating book for children. There is in it also much philosophy which older heads can profitably consider.

THE PASSING OF ALIX.

By **Mrs. MARJORIE PAUL.**

Cloth, \$1.25; paper, 50 cents.

A story of fashionable life in Paris and New York, showing the perils and disillusionments that often attend the fortunes of American girls who marry members of the European nobility for social position and a title. The central character in this story, Alix, marries a French marquis, and shortly discovers that life with a man of his moral character would be a perpetual degradation. He would hold her to her marriage vows, for besides being the heiress of millions she is a very beautiful girl. But she is determined — she feels herself outraged — and leaves him. After separating from her husband, Alix receives a visit from the departed spirit of her father and she then determines to devote the next ten years of her life to educating her little boy. She settles in New York and another lover, an American, appears upon the scene, and the rest of the book is occupied with the fortunes of the two lovers. Theosophy and psychics enter largely into the story.

EDITH: A STORY OF CHINATOWN.

By **HARRY M. JOHNSON.**

Cloth, 75 cents; paper, 25 cents.

A good story that grapples boldly with a crying evil. It deals with a nefarious traffic that is openly carried on under the eyes of the authorities of the city of San Francisco. It tells of the abduction and seduction of a young girl, and of her discovery by her father and mother (through the instrumentality of a young newspaper reporter) in one of the low "dives" of the Chinese quarter in San Francisco. The object of the story is to bring this condition of things to the attention of the great mass of American men and women, so that the matter may be ventilated in public discussion and remedied. The author intimates that the public exhibition of young women for hire has been an institution of Chinatown for twenty years without any attempt having been made on the part of the people or the authorities of San Francisco to rid the city of so great a reproach to its civilization and humanity.

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Populists, but does not indorse the wildcat currency advocated by some of them. The work is certainly a monument of learning, and of laborious research, and can but prove of enormous value to the scientific student of values. It is an important contribution to political economy.

New York *Herald*, June 15, 1895.

Here is still another volume, more bulky and more general than the preceding, but equally valuable for purposes of reference. The author, Samuel Leavitt, is not unknown to us, for we happen to have read his "Peacemaker Grange," and some articles of lesser importance. It is from the Arena Publishing Company. The book, though it does not make a strong appeal to us, is quite worth careful perusal. It is rather fiery in some of its deductions, somewhat incorrect in many of its statements, but still interesting and suggestive. A word from the preface will give you the keynote to the volume. If the views set forth here are mainly correct, the financiering of this nation, as managed by the Republican and Democratic parties, has been a huge madness. That is rather volcanic, but then we may recover from the fright into which the author would throw us by assuring ourselves that the "views set forth" are not correct, and there is therefore less danger of going to the dogs than Mr. Leavitt would have us believe. However, the author gives us good reading matter. He goes over the money wars that have occurred since the beginning of the government, and though he draws rather a doleful picture, he cannot in the least discourage us. There are piles of evils in the world, always have been, always will be until the millennium strikes us, but behind them all is the common sense of an educated public opinion, and although that public opinion grinds slowly, it does grind, and in the long run the devil will not get the upper hand.

Chicago *Inter-Ocean*, June 21.

Yesterday a reporter for the *Inter-Ocean* sought out Mr. W. H. Harvey and showed him an article from the Philadelphia *Press* telegraphed from Chicago and stating that the silver bullion owners are backing the silver movement by furnishing money for it. Of course, this is the same report that has been current for a week past in the papers generally; in fact, a rebash of the telegram to the Chicago papers from Washington. Mr. Harvey read the article with an expression of

amused incredulity, which he forthwith translated into language of the most vigorous denial, a denial in which he was joined by another financial oracle who was visiting him at the time, Mr. Samuel Leavitt, of Joliet, the author of "Our Money Wars," dealing with the history of money; in other words, an encyclopædia of the money question.

San Francisco *Call*, May 12, 1895.

This book, to which its author, Samuel Leavitt, has given the subtitle, "The Example and Warning of American Finance," is a condensation of the chief financial events, data and arguments that have been chronicled during the past twenty years in the literature of what is now called the Populist party. It is in reality a cyclopædia of facts about American money, arranged in chronological order, from the year 1600 down to the present day. Taken as such the book is an epitome of information upon the subject with which it deals. Mr. Leavitt leaves none of his facts unverified, and the result of his labors is a work that cannot but be exceedingly useful to the student of values.

In 1600 the first issue of paper money in America was made by Massachusetts in order to pay off the soldiers sent on an expedition against the French in Canada. From that time on the facts as compiled by the author go to show that paper money came continually to the relief of the colonists from the rapacity of England. Later, when the British yoke was thrown off, the era of service began for the treasury note, which in turn was succeeded by the greenback era.

San Francisco *Chronicle*, May 12, 1895.

In "Our Money Wars" Samuel Leavitt has prepared a digest of all the leading financial events for the last forty years, arranged in chronological order. He looks at finance from the Populist standpoint, but, while one may dissent from his deductions, there is no question of the value of the facts that he has digested and arranged.

I have received a great many questions from parents, asking me in regard to some practical works dealing with nursery ethics, and I take pleasure in stating that I understand that the Merrilam Company are about to issue a volume from the able pen of Florence Hull Winterburn, the Editor of *Childhood*, dealing with this question.

Mrs. Winterburn is peculiarly well qualified to write in a practical, thoughtful and up-to-date manner upon the subject in hand, and I believe her book will be a valuable acquisition to our literature.

Nothing is more needed at the present time than song books containing popular airs with stirring words which will appeal to the minds of the wealth-makers, and by which justice can be sung into the hearts of the people. I have long felt that if we had an attractive work containing the most stirring and inspiring lines of Gerald Massey, Charles Mackay, William Morris and other singers of the people set to taking music, or put to common airs and sold at a nominal price, it would accomplish more than thousands of dollars spent in other ways.

We have just received the second edition of "Armageddon," a volume of this nature, containing one hundred and forty pages of stirring songs of the people. Many of the words are by George H. Gibson, who is the compiler of the volume. This work should have wide sale in the Alliances, Industrial Legions and various trades organizations throughout the union; the spirit which pervades it, while strong in hope, does not minify or ignore the great evils of the hour. (Published by the Wealth Makers Publishing Company, Lincoln, Nebraska. Price, in paper 30 cents, or \$3 per dozen.)

A new work from a young man from Evansville, Indiana, entitled "Thorns and Roses," has just appeared. (Cloth; pp. 167. Published by Keller Printing Co., Evansville, Ind.) The poems of this work while superior to many found in the scores of volumes being annually issued, do not represent the best the author is capable of doing I imagine, for there are gleams of strong poetic power at intervals throughout the work. The spirit of the volume is admirable, revealing the twentieth century humanitarian thought, and that demand for justice for all which is permeating the brain of thousands of our finest young men

and women. This is exemplified in the following lines from one of the little poems in the volume entitled,—*"When Lovely Woman."*

When lovely woman stoops and falls
to shame,

Who seeks to know the truth about
her fall?

Upon whose heads do Christians heap
the blame?

The curse falls on her own, of course,
that's all.

They are the first to execrate her
name,

And mantle it in a disgraceful pall.

From love, and care, and chastity she's
hurled

By those who keep unspotted from the
world.

What of the man who caused her fall
and blight?

How does the "straight-backed
class" regard his act?

"The trifling thing, he treated her just
right;

She had but little reason and less
tact."

He, perhaps, reforms, becomes a Chris-
tian light.

And prays for scarlet sinners and
souls racked.

The church her doors throws wide and
takes him in,

But closes them against this "maid of
sin."

It does not weigh the villain's subtle
lies.

His powers of passion to subdue the
mind,

Nor how, with Judas' kiss, he hourly
tries

Her love and virtue, with his lust to
bind.

And if she yields, and thus sweet
virtue dies,

Around her love the serpent is en-
twined,

Another life to shame but pays the
debt,

And all but her live on with no regret.

In "The Voice of Labor," a long poem which is moulded somewhat after the manner of Lowell's "Coming Crisis," we find the same twentieth century spirit evinced.

The Humboldt Publishing Co. have recently published a handsome edition of "Merrie England" at only ten cents. It is printed on fairly good paper and the type is large and plain. This book ought to be sold by the million during the next few months. It is a masterly expression of the inequality

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of the present social order as it exists in America no less than in England, and is written in an easy, plain style which will appeal to the busy wealth-producer as a more abstruse work would not do. More than half a million copies have been sold in England, and certainly at the present price it ought to sell by the million in this country. Every copy sold, moreover, will do good at this crisis. ("Merrie England." Humboldt Publishing Co., 66 Fifth Ave., New York. Price 10 cents.)

Dr. Louis Albert Banks, whose excellent "White Slaves of Boston" created such an impression a few years since, has recently delivered a series of discussions entitled "The Saloon Keeper's Ledger." (Published by Funk & Wagnalls Co. Cloth; pp. 129; price 75 cents.) The book should do a good work in the way of educating the people on the vital question of temperance. Dr. Banks is a thorough-going Prohibitionist and his aim is to help educate the public mind and conscience afresh in regard to the drink question. In the ledger of those participating in the drink traffic heavy balances are proven on the side of disease, private and social immorality, ruined homes, pauperized labor, lawlessness and crime, and political corruption. The conclusion is that the way to stop the evil is to stop the traffic. The author illustrates the

license system as folly by the short-sightedness of Bridget, who, after having been instructed to scrub the kitchen floor, was found mopping for dear life the water two or three inches deep: "Why don't you turn off the faucet, Bridget?" "Sure, ma'am, it's mesilf that hasn't toime, the water kapes me a mopping so fast." The book bristles with anecdotal illustrations, all of which are pat, concise, and hard to forget; a feature of great value in a book of this kind. Theodore Cuyler, D. D., of Brooklyn, writes the Introduction and pays a high tribute to the merits of these temperance revival discourses, which at time of delivery in the author's spacious church edifice were listened to by large assemblages.

"Vita, the Prolongation of Life and the Perpetuation of Youth," a little work written by Havilah Squiers (Chicago, Ill.; published by the author), is one of the clearest, strongest and most helpful little volumes on mental science which I have read in many months. It is thoroughly dignified and evidently comes from the brain of an exceedingly thoughtful person. It is a work which merits wide circulation and will prove very helpful to those who are in any degree in touch with the metaphysical thought of our age. (The price is, I think, \$1.) The volume though not large is handsomely printed in large type and bound in cloth stamped in gold and silver.

BOOKS RECEIVED.

"A Working Manual of American History," by William H. Mace. Cloth; pp. 297. Published by C. W. Bardeen, Syracuse, N. Y.

"The Old Settler, the Squire and Little Peleg," Ed. Mott. Cloth; pp. 302; price \$1, paper 50 cents. Published by Lovell, Coryell & Co., New York.

"Legends of Fire Island Beach and the South Side," by Edward Richard Shaw. Cloth; pp. 207; price 75 cents. Published by Lovell, Coryell & Co., New York.

"The Choice of Books," Chas. F. Richardson. Cloth; pp. 208; price 75 cents. Published by Lovell, Coryell & Co., New York.

"Betsey Jane On Wheels," by H. E. Brown. Pp. 285; price 50 cents. Pub-

lished by W. B. Conkey Company, Chicago, Ill.

"Among the Giants," by Bertha M. Neher. Cloth; pp. 122; price 50 cents. Published by A. Flanagan, Publisher, Chicago, Ill.

"Nature Myths," by Flora J. Cooke. Cloth; pp. 102; price 30 cents. Published by A. Flanagan, Chicago, Ill.

"Cat-Tails," by Mary H. Howlston. Cloth; pp. 151; price 40 cents. Published by A. Flanagan, Chicago, Ill.

"Three Little Lovers of Nature," by Ella Reeve Ware. Cloth; pp. 101; price 35 cents. Published by A. Flanagan, Chicago, Ill.

"The Sabbath Era," by Jacob Neubauer. Paper; pp. 362; price 50 cents. Published by The Author, Los Angeles, Cal.

A COMPLETE CATALOGUE

OF THE

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SCIENCE.

COCKE, JAMES R., M. D. Hypnotism. How It is done. Its Uses and Dangers. Cloth\$1.50

A complete survey of the subject, experimental and historical, of hypnotism to the present time.

The subject treated of in this book is certainly one of the very few vital topics of the day, the study of which is a matter of profound interest to the intelligent laity as well as to members of the medical profession. In other words, the subject appeals with a peculiar force to all thinkers, both in and out of the medical profession, and the author's object is the difficult one of writing a book sufficiently technical to satisfy the trained medical mind, and yet not so scientific as to repel the lay reader. The author is to be congratulated on his good fortune in succeeding so admirably in accomplishing his object. —The New England Medical Gazette.

EVOLUTION. Popular Lectures before the Brooklyn Ethical Association. Cloth 2.00

Papers dealing with various phases of Evolution, Physical, Social, and Moral, by Rev. JOHN W. CHADWICK, Prof. E. D. COPE, Dr. ROBERT G. ECCLES, Dr. LEWIS G. JAMES, STARR H. NICHOLS, WILLIAM POTTS, NELSON C. PARSHALL, ROBERT W. RAYMOND, Ph.D., JAMES A. SKILTON, Rev. MINOT J. SAVAGE, Z. SIDNEY SAMPSON and GARRETT P. SERVISS.

HOLLEY, GEORGE W. Magnetism: Its Action and Potency; with Suggestions for a new Cosmography. Cloth 1.25
Paper50

The author's theory is that the all pervasive force, which blinds the forces of nature in unity, is magnetism, following up a hint of Faraday's.

SOCIAL AND ECONOMIC WORKS.

BILLINGS, DR. FRANK S. How Shall the Rich Escape? Cloth. . 2.00

Dr. Billings has written a very strong book.—B. F. Underwood.

Dr. Billings is an audacious writer. The most remarkable book I ever read.—Hon. James Whitehead, Nebraska.

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